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ZION'S WORKS

VOLUME XIV

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

psend. of John Ward.

# ZION'S WORKS

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NEW LIGHT ON THE BIBLE

FROM

THE COMING OF SHILOH, THE SPIRIT OF  
TRUTH

1828-1837

*VOLUME XIV*

PUBLISHED FOR C. B. AND A. B. HOLINSWORTH

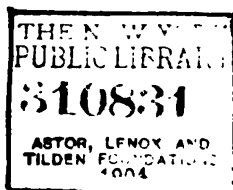
BY

JOHN MACQUEEN

49 RUPERT STREET, LONDON, W.

1903





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**ZION'S WORKS**

**VOLUME XIV**

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# ZION'S WORKS

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*[From the List of Zion's Writings given in Vol. I. pp. 304-311, it will be seen (now the Reprints are completed) that there remain of the MSS. numerous Letters, addressed for the most part to his believers; these will now follow in dated order, from the 4th Year to the 12th. The 'Book of Letters' in the Fourth Year, reprinted Vol. XI. pp. 183-378, includes all of that period, with the exception of the three following herein, dated at London.]*

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## TO T. PIERCE AND THE NOTTINGHAM BELIEVERS.

*October, Year 4.*

DEAR AND BELOVED BRETHREN,—We received your kind letter in which you inform us of the proceedings of Mr Cook; we have to inform you that your answers to him are truly pleasing unto the Lord, for in this your spirited and animated answers, is his Word through Joanna fulfilled, which saith, when speaking of the solid berries, that in the end he would have solid men with him to stand. Go on, much beloved friends, for nothing shall by any means harm you, for you shall take up serpents and scorpions, and shall trample upon all the power of the enemy. For what can harm you now that the 'Good' is come and ye are become followers of it, that is, of the blessed Word of Life. It is not Man that ye are follow-

ing, but God—the Eternal Word! and there is no other God for any to worship, and though you esteem the servant of the Lord highly in love for his work's sake, yet you worship not him, and he takes you that have both seen and heard him, as witnesses. Doth he make himself of any reputation? or is he not rather among you as one that serveth? Yes,—this ye have already testified in your letters to Mr Cook. Thanks be to God for you, my beloved brethren, that ye are not ashamed of His name, nor of us His servants, but are bold to speak things that are honest, so that this is our consolation in you, beloved. Though being absent in body from you, yet we are with you in spirit, rejoicing, and beholding your order, and the steadfastness of your faith in Christ; and now let the meekness and love of Christ dwell in you—for He has compassion on the ignorant, and on them that are out of the way; even so do ye, beloved, for ye were once darkness but now are ye light in the Lord, walk therefore as Children of the Light, bless them that curse you, pray for them that despitefully use and persecute you, so shall ye be the Children of your Father which is in Heaven, for he maketh his Sun to rise upon the evil and upon the good, and sendeth the rain upon the just and upon the unjust; and these things we rejoice to find ye are yourselves taught to do, and so is the will of God that ye abound therein more and more, and thus you will glorify your Heavenly Father, and ye will increase in every good gift; and at last those who now through their ignorance are your adversaries, beholding your good works and the steadfastness of your faith in the Lord, and your perfect goodwill towards them while they speak evil of you,

holding you up to contempt and ridicule, they will (by your good works which they shall behold) be smitten with shame and bitter self reproaches, and they will be glad to be permitted to take hold of even a thread of that garment, which you so joyfully *have taken* as your *only* and honourable clothing, you seeing that in it there is no seam of evil, but that it is a complete garment that covers all, and not like theirs—a covering narrower than a man can wrap himself up in, the old patched coat. Ah! is it not time to fold it up and lay it aside? It is,—and the Word is begun to be fulfilled, and shall go on to be fulfilled to the utmost extent and latitude thereof, viz., ‘The heavens shall be wrapped together as a scroll, and as a vesture shalt thou fold them up, and they shall be changed, but thou’ (the Eternal Word, the Messiah) ‘art the same,’—swaying the glorious sceptre of dominion in the hearts of all the willing recipients of thy peaceable and all-powerful reign,—‘Thou—thou art the same, and thy years shall not fail’; there is no *failure* in thee, but Life—life eternal, life without death shall be the happy lot of all thy subjects.

And now, Brethren, we know you are anxiously expecting to hear from us this week, as you did not the last week receive a letter,—we have to inform you since we last wrote unto you, that John has had a very serious illness; he was suddenly seized with a kind of fever, which confined him to his bed, but he is a little recovered and is now able to sit up,—we have also to inform you that we are busily employed in preparing an answer to Mr Foley’s letter (that which we brought down with us), it will be a copious answer, as there will be



numerous parts of the Woman's writings and of the Scriptures brought forward in it, showing the perfect union of both in the blessed work of the Lord, as it is now going on, and it will fully show how vain are Mr Foley's thoughts to expect the fulfilment of the writings in any other way; and while we are preparing this writing,<sup>1</sup> we shall not be able to write much to our dear friends at any of the places, but this thing is of the utmost consequence at the present eventful crisis, as it is the 4th year of the Lord's New Century, that the truth must be proved to the people, which is already proved unto you, brethren, but it must be proved to Mr Foley if possible, and all that are looking up unto him. Oh! that they may be found wise to know the Good and receive it, rejecting the evil; but they must be *told* their errors. We will without any delay, as soon as it is finished, send you a copy; we have not written to our dear brother Brentnall since we returned to London, John's illness has retarded our progress a little. . . .

ZION.

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TO T. PIERCE AND THE NOTTINGHAM  
FRIENDS.

*November 5, Year 4.*

DEAR AND BELOVED BRETHERN,—We received your welcome packet a few days ago, and the letter—containing both that of the people of Goswell Street, London, and your kind letter to us—yesterday, we regretted much that we have not had time to answer your former letters, but

<sup>1</sup> The work published in May, Year 5, under the Title of 'The Living Oracle, or Star of Bethlehem.' See Vol. X. pp. 257-358. Also Letter IV., Vol. XI. pp. 221-227.

trust you will excuse it, as you are aware that we are extremely busy. Had we answered that letter, we should have answered it pretty fully, for indeed it deserved all that we could say; we perceive that your light increases, and your love abounds,—and this we are told to say, that the Lord Jehovah, and all the host of Heaven rejoice over you, the faithful children of Zion.—Dearly beloved, our Joy and Crown, 'If I am not an apostle to others, yet doubtless I am to you, for the seal of mine apostleship are you in the Lord' (1 Cor. ix. 2); so stand fast, my dearly beloved, the winds from the wilderness (the empty barren hearts) are beginning to blow fiercely, and will still blow for the trial of your faith, for great and glorious is that Kingdom unto which you have now set sail,—abide in the ship of sound and true Judgment, and *with 'Paul'* (the Divine Spirit) you will outride every storm, and will surely land safe on the island of Melita (the Land of Milk and Honey); you have tasted a little of the cluster of Grapes brought from Eschol (*see* book of Numbers, chap. xiii., from verses 21 to 26), and it is sweet to your taste, and you listen not to those who bring up an evil report of the *good land*.

We have read over the very serious epistle from the 'seven wise,' which shall be answered the first opportunity: Meanwhile, let our beloved brother Pierce answer it, for he shall have the spear of wisdom that shall pierce their hearts, let him answer them directly, for he stands near to Zion, and so do you all. Let our dear brother Pierce, when he writes to them, notice the following particulars (*see* Letters Nos. 16 and 17, of Oct. 14 and 15, in Book of Letters, reprinted, Vol. XI. pp. 338-344). We notice

in his letters that he styles Joanna Southcott 'Mother,'—but she was the *outward figure* of the eternal Virgin Wisdom, who is the Mother of all the living race,—and we must view all things in their right order; this is what we mean, that when brother Pierce writes, he will speak of that highly-favoured and ever dear servant of the Lord, Joanna Southcott, as she stood the Woman to *claim* the promises, but the 'Mother' in the *true sense* of the word *is invisible*. Our brother will therefore please to speak of her by her name, with all respect and love that is so justly due to her *as a Prophetess* of God, and a faithful servant,—our dear Brother will see what we mean on this point. We shall not write much to you just now; we have got the answer to Mr Foley nearly ready, and you will soon have it. Accept, dear Brethren and Sisters, of our kind love, and all your Brethren here join in the same.

*From* THE UNITED ZION,  
THE LORD IS HERE.

*P.S.*—We are expecting to go into the country very shortly, and we trust to have the happiness of seeing you; we may come soon, we cannot say exactly when, we are going to several places in different parts of England. We do not forget Brother Wright's letter respecting his kind offer in the Lord's work; we are happy to inform you that our brother John is quite recovered. Our brother Pierce's former answer to the people in London is truly acceptable to the Lord, we all rejoiced over it; you need not write to us until you hear from us again, excuse this short letter. Ye are ours, and we are yours.—Fare-ye-well.

TO J. BRETNALL.<sup>1</sup>

*November 14, Year 4.*

DEAR BROTHER,—We duly received your letter with the parcel of books, but at the same time we were preparing to come down into the country, and had not time to answer you then. We are sorry to find that you think yourself in some measure neglected, which appears plainly from your letter you do think,—but be assured that cannot be, for indeed you were very high in our estimation, nor have we by any means, or in any degree, preferred another before you in anything, and though it was judged by us that it was best to send brother Phasey to Ashton, you ought not to imagine from that, that we were *partial* in our love, for if you judge us so you are then judging of us *as of the world*, but 'the wisdom that cometh from above is without *partiality*, and without hypocrisy' (James iii. 17). You do wrong, dear brother, to write so disrespectfully of your brother Phasey,—you accuse him of pulling a long face to please the Devil,—in this you greatly grieve the Lord; remember you are not to *judge* your brother in this way, for God is the Judge *of all*. Speak not evil of another brother, let all bitterness and wrath, and clamour, and all evil speaking and all malice be put away from you, and let the peace of God rule in your hearts, unto which you are called *in one Body*, and be ye thankful; let brotherly love continue, and let it not be broken to pieces by a spirit of jealousy, which indeed, dear brother, is without founda-

<sup>1</sup> See Letter L, Vol. XI. pp. 206-211, and Vol. V. pp. 157-159.

tion; by this shall all men know that ye are Wisdom's disciples, if ye love one another, but if ye bite and devour one another, take heed of the consequences. You have ever, dear brother, been judged faithful by us, and we judge you so still, and in pure brotherly love and affection we perform our duty, in telling you when we think you are wrong, which we trust you will seriously consider,—and be assured your warm heart in the blessed work always gave us the greatest pleasure, since first we had the happiness of receiving a letter from you, we shall not say much to you in writing just now, as we hope if in your power you will come over to Nottingham, and we shall be very glad to see you and your wife, and any of the friends that could come, as perhaps it will not be in our power to come over to you. We expect to go from here into several parts of the country, to carry the glad tidings of peace on Earth, and goodwill towards Men, for the Word of the Lord will be fulfilled, which saith, 'I will send for fishers, and they shall fish them' (Jer. xvi. 16);—the Word of God will hunt out the poor captives, and will bring them out from under the hands of the cruel Task-masters who keep them in bondage. And we are sure that you wish prosperity to Zion, please to accept of our kind love, and to all the brethren.

*From THE UNITED ZION,*

THE LORD IS HERE.—Farewell.

## FIFTH YEAR.

(1830.)

CHESTERFIELD, *January 4, Year 5.*

DEAR AND BELOVED BROTHER BRADLEY,—When your last kind letter reached Nottingham, we were then going to several places within a few miles about these parts, our Brother Pierce forwarded your letter, and your liberality to us, and when we arrived at Mansfield, we had the pleasure of receiving it, and how shall we express our feelings? tears of joy stood in our eyes to find the power of God in you overcoming your spiritual adversary, and to see such proofs of your faith and love in contributing so largely towards carrying on the Glorious work, without ever having seen our face in the flesh: blessed are you, Brother, for you believe indeed, for you have the witness in yourself, you look not for signs and wonders, like the adulterous generations, but you behold the sign of the Son of Man in Heaven (in Zion), and that sign is the true light of God's Word, a sign that Satan in the Astrologers, Soothsayers, and Wise Men of the 'Christian' Babylon could never give, with all their witchcrafts, enchantments and divinations that they have used, by which the whole world has been deceived. Oh, No! 'the words were closed and sealed up until the time of the end,' and how could the sealed writings be opened until the Key was given? as saith the word by Joanna:—

‘But when my Key unlocks the Door,  
The bolts will surely break.’

But now that angel mentioned in Revelations *is come down* from heaven, having the key of the Bottomless Pit and a great chain in his hand, and has not the Bible been a ‘bottomless pit’ to all men, for who could find out the depth of it? None, till ‘Tom’ came. You will recollect Joanna heard a voice calling ‘Tom,’ the meaning of which she did not know, nor could anyone understand, until it was fulfilled in the Kingdom of God (Shiloh), for he is ‘Tom,’ and he is the Kingdom of God! now the name ‘Tom,’ which Joanna heard called, was a prophecy of the calling of the Man-Child, in whom was to be put the knowledge of all things given aforetime by God, through the prophets in all ages; the word ‘Tom’ signifies depth of wisdom without bottom, and a twin, this is the meaning of that name, and (being a twin) it is to show that this ‘Tom’ is the Lord’s fellow, one like Jesus, the Son of God, one moulded in the same Mould, made in the same Image, for Jesus was the Lord, but Shiloh is the Lord’s fellow, in whom was fulfilled these words, ‘Awake O sword against my shepherd, against the man that is my fellow, saith the Lord’ (Zech. xiii. 7). Again, ‘When the fulness of the time was come, God sent forth his Son’ (Shiloh) ‘made of a woman’ (the Womb-man) ‘made under the law,’ to wit, ‘the seed of the Woman shall bruise the Serpent’s head,’ this is the law under which he was made,—‘to redeem them that were under the law (of Sin), that they may receive the adoption of sons’ (Gal. iv. 4 and 5); and his heart is the Bottomless Pit, and wisdom is given him to link all the Scriptures and Joanna’s writings together, and he lays

hold of the old Serpent—the Devil—and binds him with this Chain, and it is this Chain, dear Brother, that you must have in you, that shall so bind Satan down that he shall not be able to tempt or distress you any more, for it was he that cursed the Lord in you, for seeing that he was about to lose you entirely, he made one desperate struggle for the mastery, but he is come a day too late, his time is up, the Son of God is not now come to torment him *before* the time, No, he must lose his footing now in all that desire the Lord to reign over them, for Wisdom will gain the day in them, he must fall by the woman's hand: 'I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and death,' and of the Bottomless Pit ;—of whom Bruce was the type. Please to read page 32 of 'Continuation of Prophecies,' by J. S.

And now you must stand to it, that you are not a Sinner but a Saint, for God is now in Christ, the anointed, reconciling the world unto himself, not imputing their trespasses unto them, but imputing them to the Spirit of Falsehood, and if you agree with God in this you are free, and this is the Battle you are to fight, for this is the wisdom and mercy of God :—

'So as wise as the Woman you must all appear,  
Cast all on the serpent your guilt for to clear,  
And say that he robbed you to run you in debt,  
Mark well from your judges, how oft they do put  
Words wisely before you, the prisoner to free,  
And I am your God, and have done so by ye,  
And in this way you must get free.  
Take no charge of guilt to ye.'—J. S.

What did God say to Moses when he ascended the



Mount? did he not pass by and proclaim his name—Merciful and Gracious,—abundant in Goodness, in Mercy, and in Truth, forgiving iniquities, transgressions, and Sin,—but by no means clearing the guilty; and who is the guilty but Satan, not Man, but one he sorely stung above all others, because he was the appointed instrument *in whom* Satan, 'the Spirit that blinds,' was to be cast, in whom was fulfilled these words:—

'And if the Serpent gave the Beast a sting,  
I ask you, who is the greatest sufferer then?  
Until that sting from him is taken away,  
The Beast the greatest sufferer then doth lay.'—J. S.

And now you know it is written—'If man' (*i.e.*, Shiloh) 'is the sufferer, he must be the judge,' and this is the Pomeroy of whom it is written:—

'And in the end you'll find his judgment great,  
And at his judgment seat all must appear.'

And though he bore the rebukes of the Almighty, yet he must stand the judge at last, and if God so degraded one to stand as Satan, to stand as the beast, to stand as the serpent, which was just for God to do (for man while standing in the evil life is all this), and if He is pleased to call one forward to lay the curse upon, that Satan's power might be destroyed in him,—it is His wisdom, justice, and mercy, to establish His kingdom on the same ruins; therefore God's ways are just and equal, and He is wise in all his doings, and foileth the wisdom of man in this—His wondrous working, and this is the way the seal of eternal Life was to come unto you, as saith the word by J.S. :—

'Then sure the serpent, he must now be cast,  
He brought *my seal*, which seals your peace at last.'

'And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but should have everlasting life' (John iii. 14 and 15); here read the 7th and the 8th thoughts in the 'Strange Effects of Faith,' where you see the perfect way in which the Son of Man was to come, that he was first to suffer many things, Yea, to be bruised for our iniquity, both for his own sins, and for the sins of the people, as it is written (Jer. xxx. 14), 'For I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquities, because thy sins increased.' So it was with him, dear Brother, that is now writing unto you, for of all men he was the greatest sinner, a blasphemers, and a persecutor of the Church of God (of the Spirit of God), but did it ignorantly in unbelief, and to cure him of this evil disease, God cast him (the 'unprofitable servant'), into outer darkness, where there was weeping and wailing and gnashing of teeth; I was an outcast both by God and man! The particulars of this fiery trial and tribulation we shall explain when we have the pleasure of seeing you, but see the promise of God to him who bore this curse, in the 16th and 17th verses of this chapter, how after all he takes them captive, whose captive he was, and is made to rule over his oppressors.

And now this same blessing will come to all through this very thing. Therefore, dear and beloved Brother, you have not a high priest that cannot sympathise with you in your afflictions, but one who was tempted in all points as you are, Yea, and ten thousand times more so; therefore rejoice that you are made partakers of his

sufferings, for you shall be glorified together with him, and 'what son is he whom his father chasteneth not, for if ye are without chastening, of which all are partakers, then are ye bastards and not Sons; therefore, my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth' (Heb. xii. 5-8). Please read the 30th chap. Jer. and 31st chap., for it particularly relates to this subject; then read Isa. chap. xlvii., and there you will see what is coming on the religious world, who profess to know God, but deny the Visitation of *His* Spirit; and fear none of your enemies, for you will see both your outward and inward enemies or foes fall before the power of God, their time is come, their day is ended, and you shall triumph over them. 'If God, the righteous whom he loves, with justice doth correct, what must the sons of violence, whom he abhors, expect.'—But let your heart be in perfect charity with all men, remembering it is Satan in them that persecutes you; Oh, how does my heart grieve for them, Oh, that they may never taste of that bitter cup that I drank, even to the dregs, Oh, that they may never feel the bitter sorrows I went through, this is my prayer for my enemies, for surely I know they do this through ignorance. So, dear Brother, 'love your enemies, do good to them that hate you, and pray for them that despitefully use you,' and persecute you, so shall ye be the children of your Father which is in heaven; and with respect to your dear children that yet stand out, and refuse to read for themselves, that they might be con-

vinced of the error of their ways, remember that God is able to convince them, and we have prayed to our heavenly Father both for you and them, therefore leave them in the hands of God, and wait patiently the event, for he will give you the desire of your heart, therefore be strong and courageous, and let not Satan in any way distress you, or cast you down, but be assured your God whom you love will not fail in his promises to you in one point, therefore claim his promises, and lay hold of them as your own! God cannot deny you anything he has promised to man, but is obliged by his own oath and promise to give you every blessing, for all things are yours, and ye are Christ's, and Christ is God's, and we demand of our heavenly Father the fulfilment of His Word, and we know that we shall now, even now at this time, have it, to wit, The heathen for his Son's inheritance, and the uttermost bounds of the earth for his possession, and who shall disannul it? or what power can frustrate the decree of God? Fear not, my Brother, the tall sons of Anak—fear not the giant race, for I had the whole troop of giants, Satan and all his host—visible and invisible—to fight my way through, and by the help of my God I have run through the troop, by the strength and power of my God I have leaped over the wall, and this wall was Satan; and now you shall do the same, and the breast-plate goes before you, you have nothing now to fear, for 'O Death, I will be thy plagues, O Grave, I will be thy destruction, repentance shall be hid from mine eyes, the day of vengeance is in my heart, and the Year of my redeem'd is come!' Therefore, let all flee

to the Standard, if they wish to be free'd from Satan's power, for all shall know that 'The Son of Man hath power on earth to forgive sins, and whomsoever sins he remits, they shall be remitted, and whomsoever sins he retains, they shall be retained.'

Therefore labour not for the bread that perisheth (*i.e.*, human wisdom), but labour for the bread that endureth unto life everlasting, which the Son of Man shall give unto you, for him hath God the Father sealed; here the lump is leavened, as saith the word by Joanna, 'When thou dost die, the seal it shall be given unto thy friend, where I the lump shall leaven.' And now, dear Brother, accept of our thanks for your liberal donation, and be assured that both yourself and your gift is accepted of your dear heavenly Father, and you shall find, and so shall all whose hearts stand as yours does, that you are not forsaken by your heavenly Lord above.

We have the pleasure to inform you that there are many believers in this place, and the Work is going on rapidly all over this part of the country; wherever we go we are attacked by 'preachers,' who, *prior* to our coming, make their boast that they will soon upset us, but they are put to shame before their own hearers, whom they bring with them, the wisdom of God shuts their mouths, and at Nottingham in particular many of their hearers have turned unto the Lord, and Deists also acknowledge the glorious Light, and have publicly declared that all the world must fall before the power now given.

We shall go from this place to Sheffield next Monday, and thence to Blyth, and Barnsley in Yorkshire, and

then return to Nottingham, by which time the other book will be ready, and then intend visiting Birmingham. Oh, dearest Brother, we do long to see you, who have espoused the blessed Cause of God, both in the dear Joanna's time and now *in 'the end,'* your reward is great, stand fast in the Lord, remember your baptismal vow, and triumph over hell; your kind and benevolent intention in giving the Books to the poor people in the way you have said, is truly pleasing to the Lord. We shall be glad to have another letter from you before we see you, to inform us how you go on, and please to head your letters thus, instead of dating your letter 1830, date it Year the Fourth, and say—'To the United Zion,' and then proceed with what you have to say, and please direct your letters—For James, to the care of Mr Pierce, Parliament Street, Nottingham. We have to inform you that Mr Jediah Holland of Chesterfield, whose name stands in the 'Book of the Trial of Joanna Southcott,' has become a faithful and strong believer, although when he first heard of us, he was overcome and thrown down by Mr Foley, but we were informed by Him who knows all things, that in six weeks from the time he became so weak, he would be raised up again, this was declared openly before many witnesses, and he was raised up again in a spirit of deep contrition! he had packed up his things to come to us at Nottingham, at the same time we set out to come here, but was prevented proceeding by a note from us that we were coming, he was brought to acknowledge the Truth three days before the expiration of the time given, and is now clearly convinced *the Lord* is here.

We now conclude with our kind love to yourself and all friends, and all friends here cordially beg to be remembered to you.

*From* THE UNITED ZION,  
THE LORD IS HERE.

*P.S.*—We are very thankful that you are better in your bodily health, give our kind love in particular to your family, and those of them who are not yet friends, who knows but they may yet have repentance, to the acknowledging of the Truth, therefore give them up to God, and all will be well.

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CHESTERFIELD, *January 12, Year 5.*

DEAR BROTHER KIRK,—Whom we have in the truth, peace be with thee, our dear and beloved Brother, and with your dear Family, and all the Brethren. We give thanks to our Heavenly Father on every remembrance of you all, remembering your fervent love in the spirit, your charity, sincerity and truth; we greet you, we hail you, the blessed with 'Mount Zion,' on which you stand *with* the Lamb, giving praises to God who is worthy to be praised, and to be had in everlasting remembrance, for 'his mercy endureth for ever, and his goodness to the seed of Abraham'; may great Grace be upon you all. We did not mention in our letter to our beloved Brother Pierce, some directions about the Book that is printing, for we have been so particularly engaged with the people here, that we forgot to mention them in our

haste, viz., first, to remember to have the price of the book printed at the end of it, and also, to mention the different places where they are sold, first at your house, at Brother Brentnall's, and at Mr Price's, Common-ride, Ilkeston; then at Blidworth, Charles Franks; at Mansfield, Brother Phasey's; at Birmingham, Brother Bradley's; and at Mr Buckley's, Raven's Nest, Ashover; hope we are not too late to have this done, you will please see to it directly, and we shall feel obliged. We are glad that you have written to Mr Foley, and hope you are all well, give our love to our dear Sister Kirk and all the family; hope our Sister Green is recovered. Give our love to all. There is likely to be a great work in this place, there are many believers. Mr Holland will take a chapel and will bear all the expenses himself, he is particularly lively in the faith. Brother Brentnall is in high spirits, and continues in a very good and proper frame of mind; and indeed we are much pleased with the Friends in general. We have sent the Books to some of the 'Ministers' here, the Church Minister has returned them. How did you get on last Sunday, we long to know. We are now about to proceed to Blyth, and we shall return soon to Nottingham on wings of love. Farewell, dear Friends, excuse this short letter, shall write again between this and Sunday next. Love to Brother and Sister Holbrook.

*From* THE UNITED ZION,  
THE LORD IS HERE.



## CIRCULAR TO NOTTINGHAM.

WORKSOP, *January 16, Year 5 (1830).*

DEAR AND BELOVED BRETHREN,—‘Seeing that ye have’ (now) ‘purified your souls *in obeying* the Truth through the Spirit unto unfeigned love of the Brethren’ (*i.e.*, the Trinity, or three-fold Holy Life in Zion), ‘see also that ye love one another with pure hearts, fervently, being born again, not of corruptible seed, but of incorruptible, by the Word of God, that liveth and abideth for evermore’ (1 Peter i. 22, 23). ‘For ye were once darkness, but now are ye light in the Lord; walk therefore as children of the light, redeeming the time, because the days are evil’ (*see* Ephes. v. 16), as for a short time you have to pass through an ‘evil day,’ a day in which Satan (the Spirit of error) ‘goeth about as a roaring lion, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your Brethren’ (the Trinity united in Zion) ‘that are now in the world’ (*see* 1 Peter v. 8, 9). Therefore follow your forerunner, ‘who for the joy that was set before him, *endured* the Cross, despised *the shame*, and *is set* down on the right hand of God,’ *i.e.*, in the Heavenly Light (Heb. xii. 2), ‘far *above* all principalities and powers, and every name that is named; that at the *Name of* Jesus every knee shall bow’ (Ephes. i. 21, and Philip. ii. 9, 10). And remember it is written, ‘Thou shalt have none other God but me, for I am the Lord thy God that bringeth you out of the land of servants’ (*i.e.*, Egypt) ‘and maketh you Sons’; for ye were servants in Egypt,

ye were slaves—captives to the evil power which kept you in bondage to the fear of death, and ye were ‘alienated from the life of God,’ through ignorance, and were ‘strangers to the Covenant of Promise, being *without* God or hope in the world’ (see Ephes. ii. 12 and iv. 18), *i.e.*, ye were without the promised ‘*Comforter*,’ that God promised should come in the end to *guide* you into all truth, this is what you *had not*, you had not ‘the *fulness*’; although in another sense you were not without God, for God by His Spirit was in all the Prophets of every age or time, *speaking through* them *up* to this very time, so ‘all the Prophets prophesied until John,’ and this is Elias which the Scriptures foretell *was to come* (Matt. xi. 13, 14), even ‘John the Divine’ who *is now* come with the Word of truth, and *this Word is* God, and now is the commandment *put in force*, ‘Thou shalt have none other God but me’—the Word of Life through Zion; this is the decree of God, viz., that man cannot have life by the bread that perisheth, which is the doctrines and teaching of the gods of the world of iniquity,—‘but by every word that proceedeth out of the mouth of God’ (Matt. iv. 4), which is Zion; for ‘out of Zion the perfection of beauty God’ (the Word) ‘now shineth’ (Ps. l. 2), and thou (my people) shall have none *other* Gods *but me*!

The ‘gods’ of this world have ruled over you long enough, and *they* made you to ‘howl,’ for they laid heavy burdens upon you and ‘grievous to be borne’; they *told* you that you would be damned because you were ‘sinners,’ but they never laid the axe to the root of the tree—the Devil that *made* you sinners, and by *their* ‘interpretations’

of the Word, they 'made empty the souls of the hungry and caused the drink of the thirsty to fail.' Read Isa. xxxii. 6. Now these are the spirits *of hell* who have *darkened my Word*, they having no knowledge of it, and they are 'churlish' spirits who say that their 'sects' only are to be saved and all the rest of mankind are to be lost; and yet these 'churls' are extolled among men and held up as 'gods,' and men go to them as to an oracle, to get absolution from their sins, although it is recorded in the Bible plainly concerning them, thus: 'I have not spoken to them, nor commanded them; they ran but I sent them not; therefore shall they not profit this people at all' (Jer. xxiii. 32), *i.e.*, ye shall not get peace by the gods of the 'world of iniquity'; and you the people who now *hear* my Word, will no longer call the 'churl bountiful, nor the vile person liberal.' *AB.* This 'vile person' is that dark evil spirit in men, who by the darkness of their intelligence, and by their *dark* speeches—the *fruit* of their dark hearts—have represented God as a 'vile person,' more vile than any of the human race ever have been, and have said of the God of mercy and love, that He had *prepared* a place of 'fire and brimstone' to torment the beings whom He gave existence to on the earth, by burning them soul and body to all eternity in horrible flames of fire, for their sins!—thus have they made God *appear* a 'vile person' in the eyes of all men, and have caused men to flee *from* Him, being filled with terror at the thoughts of such severity, for how *could* they love such a God that would feel pleasure in the everlasting destruction and endless torment of his poor creatures, in the horrible manner in which *these spirits* have repre-

sented it? they could not. And if this was to be the dreadful end to which man was to come, would it not have been infinitely better that he never had an existence at all? Most certainly it would; and therefore God does not blame those who (under this belief) have uttered words of blasphemy with which some (driven to despair) have even cursed and blasphemed His Name! And now let *all curse the 'God'* that has had dominion over them, to *make* them believe that there *was such* an Almighty God that *created* them for such woe; and *that 'blind God'* is the Devil—the 'God of this world' that told them such *lies*, for 'he is a liar and the *father* of lies' (John viii. 44); let all rise up against him and cast off his reign and deny *his authority*, and 'have none other God *but Me*—Who am the Lord, the Lord God gracious and merciful, slow to anger, abundant in goodness, in mercy, and in truth, forgiving iniquity, transgression and sin, but by no means clearing the guilty'; viz., that guilty *spirit*, the Devil, who has bound all men with his heavy yoke of bondage, but I will destroy him and all his hellish host from the earth, that have hitherto tormented the human race *with lies*, and caused them to depart from Me—the Living God, so that they could not give me their hearts *in love*. But now they shall see that *I am* love, and I will *gain* the hearts of men that they *shall love me*, and I *will love* them and *show them* my goodness, in that I *do not* impute unto them their trespasses, but I impute them to *that spirit* that *wrought evil in them*; and will *by my Word* of power drive him from *his seat*, for my decree is that *my people* shall have no *other* God but me, who am now come to reign in

Mount Zion, and *am there* as a 'diadem of beauty,' and my Word shall be as a Crown of Light to all her converts, for '*Zion is redeemed* with judgment, and her converts shall be redeemed with righteousness' (Isa. i. 27); neither shall they make any 'graven image' any more, *i.e.*, to set up their own inventions as the 'heathen' do in their different modes and forms of worship;—'Who hath *required* it at *their* hands?'—to give their opinions upon the Scriptures of truth, that God said were 'sealed up until the time of the end'; their 'molten image' is wind and confusion, and they have made a Babel of the whole world; but God will no longer forbear, nor be mocked by their graven images and their lying inventions, but will throw down their images, and will create, in all who unite with Zion, *His* 'Image'—which is the 'New Man,' viz., knowledge, righteousness and true holiness, as it is written (Isa. xiii. 12), 'I will make *a man* more precious than gold, even *a man* than the golden wedge of Ophir'; (and xxxii. 2)—'and *a man* shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a heavy rock in a weary land';—and *this* 'man' is the second Adam—the 'Lord from heaven,' even Shiloh the Man of Life! and unto them that believe, *he is* 'precious,' for the precious life—the true light of the Word—is *in* him, and he is more precious than the 'man of sin' who is dust and ashes' (*AB.*—'Ophir' means ashes); for what could the 'man of sin' do for any! Could his 'golden wedge' or *his tongue* of 'wisdom' bring you the Knowledge of God, or make known unto you the mysteries of his Kingdom? No, it could not. Therefore the New

Man is *precious*, and you now say, 'Blessed is he that cometh in the Name of the Lord!'—'How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that saith' (unto all that believe) 'thy God reigneth! that publisheth peace,' etc. (Isa. lii. 7)—for he declareth that 'God *is in* Christ, reconciling the world unto himself, not imputing their trespasses unto them'; but imputing them to the Author of all evil—the 'Devil,' and freeing man from the charge. Who will now join *with the woman* in condemning, and casting the blame on the tempter and the *mover* unto all sin and iniquity? this is *how* you are to '*resist* the devil,' and he will (then) 'flee from you,' and you will *then love* your God who does not blame you for any sins you have committed, because ye were made sinners by the evil power that was stronger than you; so 'Paul' saith, 'God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine whereto ye were delivered' (Rom. vi. 17). So now do ye who are 'weary and heavy-laden,' *obey this* form of doctrine that is now delivered unto you,—take no charge of sin to yourselves seeing that God does not charge you with it, and you are free for evermore;—and this is 'the law of the Spirit of Life *in* Christ Jesus that shall make you free from the law of sin and death'; so 'what the law could not do, in that it was weak *through the flesh*, God sending his own Son *in the likeness* of sinful flesh, and for sin condemned sin *in the flesh*; that the righteousness of the law might be fulfilled *in us*, who walk not after the flesh, but after the Spirit' (*see* Rom. viii. 2, 3, 4). Now you see that sin or the Devil is condemned *in the flesh*,

Satan (the Adversary—the carnal principle) receives his curse *in* the flesh; Jesus the Spirit of Love had no sin or Devil *in him* to be condemned, but as he is come in the likeness of all mankind, *i.e.*, in a dark or sinful being as all others, he is brought to stand the fiery trial to have sin condemned *in* him, *i.e.*, in his humanity, so '*sin is condemned in the flesh*'; and the meaning of '*the righteousness of the law being fulfilled in us*,' is this—the Scriptures are fulfilled in the New Man made of twain, Divine-human, the United Zion; for *all* the Scriptures (in the letter) are '*the law*,' but the fulfilment is the '*righteousness of the law*,' *i.e.*, the right knowledge, the Truth. And now as the one part was fulfilled in the flesh, *viz.*, the condemnation of Satan, must not the other be fulfilled also—to wit, '*that Jesus Christ is come in the flesh*'? Yes, it must; and whoso denieth this is '*Anti-Christ*.' (1 John iv. 2, 3).

Now, dear Brethren, we mean to continue this subject, and would write more at the present but have not time. We have been at Worksop two days, and have been warmly received and kindly treated by a family named Bowers, we have had much conversation with them, and are happy to say they joyfully receive the Kingdom of God. We set out in about two hours' time for Blyth, and shall be glad to know if you have had any answer from Mr Woodiwiss, and will wait at Blyth for a letter from you, for we do not feel at liberty to proceed to Barnsley before we hear from you concerning him. We stayed a day at a place called Stavely, four miles from Chesterfield, where are about four believers who received the Word with great joy, and we have no doubt their

number will increase. The coach is just going off, so cannot write more now; please to read in the Meeting the 8th chapter of Romans, and what of Joanna's Writings you may feel disposed to. We are very well in health and hope you all are the same. Accept of our kind love.

From THE UNITED ZION,  
'THE LORD IS HERE!'

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BLYTH, *January 17, Year 5.*

DEAR BROTHER PIERCE,—We received your letter together with the copy of the one from Mr Woodiwiss, of which we are very glad, for we should not have felt comfortable if we had not heard from him again.

It gives us great pleasure that you go on peacefully together, and that your Meeting is now numerously attended, in our absence, this rejoices us much, for it shows that *curiosity* was not the *main* object of the hearers; we think the Friends of Blidworth and Ilkeston show great love and zeal in their attendance,—no doubt it gave you great pleasure to find that they did not mind the walk, to come to unite with you in your assembly, and every kind attention was doubtless paid them by the Friends; for Nottingham as yet stands foremost in all things, and we know will be had in 'everlasting remembrance,' and your faith is already spoken of everywhere, and all places are desirous to copy after your example, which if they do the 'Hagar-enes' will be soon deserted, and the Standard of Zion lifted up with strength and power, and we shall soon



see our desire upon our enemies, *i.e.*, to see *Babylon* fall, and all its boasted pride tumble to the ground,—who have long boasted over us, saying, ‘Where is now their God?’ O that a flaming zeal may be lighted-up in every heart for the establishment of the Kingdom of God universally, and everyone work willingly in the Cause, acting *together* to bring about this glorious object; and it will *soon* be done! Remember the words of Nelson, ‘England expects,’ said he, ‘that every man will do his duty.’ And if they did this to obtain honour that *fades away*, how much more should ‘Britons’ *now* work and obtain that honour that comes from God! Let this be every man’s motto,—‘Britons, strike home! for Shiloh expects that every man will do his duty.’ And we say again that if all places that receive the Word of Life follow the bright and loyal example of Nottingham, the enemy will soon be put to silence.

<sup>1</sup> We have been here with Brother Smith and his family since Saturday afternoon, and we never spent a happier time; they received us with the warmest marks of love, and gratitude to their Heavenly Father for sending us to them, and their hearts are as the *ground prepared* to receive the *seed*; the whole family are as *one heart*, they receive the ‘glad tidings’ with joy unspeakable, they treat us with the utmost degree of kindness, and every respectful attention is paid us, for which we return our thanks to our dear Heavenly Father, and to them His dear children. There are a few others with the family who believe, making in all nineteen persons. Mrs Nelson stayed with us all Sunday and Monday. We intend

<sup>1</sup> See Vol. VI. p. 121.

leaving here to-morrow about noon for Barnsley, suppose we shall make but a short stay there, perhaps till Saturday, then we go to Sheffield for about the same time, and afterwards, put on our wings of love to fly back to our dear and ever-to-be-loved Nottingham. If any letters come from London or any other place, please to re-direct them to us. We conclude with our kind love to yourself and family, and all our dear Brethren.

*From* THE UNITED ZION,

'THE LORD IS HERE!'

It gives us great pleasure to find so humble a letter from Brother Woodiwiss. Mr Wild need not print any more than the 1000 books at present. Have we left one of Joanna's Books, a bound one—the 'Book of Wonders'? we have lost it, if not left with you.

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BARNSELY, *January 23, Year 5.*

DEAR AND BELOVED BROTHER PIERCE,—We are just arrived here this evening from Blyth, after rather an unpleasant journey, there being such a heavy fall of snow, and as we travel northwards we find it in some places several feet in depth; but this is bearable, it is the coldness of the people's hearts that grieves the Spirit of God, but blessed be his glorious Name, the time is come that he will put down his rivals universally; 'I, the Lord thy God' (saith He) 'am a jealous God!' And now is the time come for the fulfilment of the Word which saith, 'The Lord shall go forth as a mighty Man, He shall stir up jealousy like a Man of war, He shall cry, Yea, roar, he shall prevail against his

enemies' (Isa. xlii. 13), and so He doth, for we see it verified wherever the Word is spoken, it operates like a devouring fire, melting the icy hearts; did not the Lord say, 'I will say to the North, give up' (Isa. xliii. 6); and again, 'I will gather you from the North' (from the cold regions of death); and the way that He doeth this, is by showing forth his wonderful love to man, in that He doth not charge man with trespasses, because man was made a transgressor by a power that was greater than he. And shall not the Judge of all the earth do right? Justice, Truth and Equity are with him, and is it then not right to charge sin upon him who was the author of it, and to free man, who was seduced into the commission of the sin that brought death? Now this is the Justice, Mercy and Goodness of God—to charge sin upon the author of it, and free His creature, and place him without fault before His throne for evermore. But how could man be without fault, if the fault was his? he could not, and now God has revealed where the fault lay, that it did not lie in man, but in Satan! And now stand ye upon *this* rock, and the 'gates of Hell shall not prevail against you;' and what are the 'gates of Hell' but the old erroneous belief, that is in all the world, which is for ever bringing the guilt of sin upon man, instead of upon the Devil, to whom it justly belongs; but come ye out from them, 'Touch not the unclean,' then shall it be said unto you, 'These are they that are not defiled with women, for they are virgins.' 'These are they that follow the Lamb whithersoever he goeth; these were brought from among men, being the first fruits unto God, and unto the Lamb, and in their mouth

was found no guile' (*i.e.*, no false oath, no false doctrine, but the truth), 'for they are without fault before the throne of God' (*see* Rev. xiv. 4, 5).

Now this is the plan laid to redeem man from death, let all see the errors of their ways and turn unto Me, and I will turn unto them, and plant them into the noble Vine, for I am the root, saith the Lord, and they shall be the branches, but if they reject my voice, and despise my just dealings, I will cut them off from the Vine; so now hearken, and hear, all ye families of the earth, I have begun and will go on, till judgment is turned into victory; and now follow ye the Lamb whithersoever he goeth, for he treadeth down the powers of darkness, this is the victory that overcometh the evil world of sin, even our faith, and 'tis *by it* you must perfection gain,—

' It is by Man I've fixed my just decrees,  
That to their sentence Satan now shall fall,  
And that's the way I'll bring the crown for all.'

And now the Crown of Life is come, and the Son of God setteth it upon your heads, *ye that follow* the Lamb whithersoever he goeth; for he died for you, he paid your debt, for death was passed on Man by the Fall, and *that death he bore*, and he has bought you, and shall he not have you? He shall; and you shall be with him in Glory, for he has asked life, and the promise is, he shall have 'the heathen for his inheritance, and the uttermost parts of the earth for his possession.'

*From* THE UNITED ZION,  
THE LORD IS HERE.

Dear Brethren, we are sorry that we cannot go on with this any further at present, I assure you that I can hardly get any time at all to write, but we know your love, you are willing to bear all things for your brethren's sake, that they may as well as you be enlightened; and our time is entirely taken up with talking to the people, who, we are happy to inform you, receive the blessed News of Peace on Earth, like the thirsty land. The Post is just going, therefore can write no more. Please read at your Meeting to-morrow—'Ex: Bible' (J. S.), 179th page—at the bottom beginning at these words, 'And now I shall come to the City of Refuge,' etc.,—to the 184th page, read also the Book of Joshua, chap. vii. and chap. xx., Deut., chap. xxx. ver. 15, read also—'Word in Season to a Sinking Kingdom,' from page 9 to 18,—Luke, chap. xv.,—I Cor., chap. iv., you may use your own judgment in respect to what you may read of these in the forenoon and afternoon. (Here follow a few miscellaneous orders about Books, etc.)

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(No day date), Year 5.

DEAR BROTHER PIERCE,—We thank you for your kind letter, and the information you give us of how you are going on; we are quite pleased to hear of the improvement made in the Chapel stairs, it will certainly be much better.

We have given you your directions for Sunday; you will be led to those parts of the Word to read to the people, that will be profitable. Be sure to remind them,

that it is the Writings they must see. *What use would it be for any to see me as a man; they must labour to get the knowledge of the WORD; and as the Key has unlocked the Door that was ever shut till now, they must now learn to go in and out, and find pasture. Accept of our kind love.*

*From THE UNITED ZION,  
THE LORD IS HERE.*

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BARNSELY, *January 27, Year 5.*

DEAR AND BELOVED BROTHER BRADLEY,—It was not until yesterday that we received your letter, partly owing to the badness of the weather, which about these parts has prevented the coaches and other vehicles making their usual progress in travelling,—and partly owing to our being now at one place and then at another, so that the parcel sent us from Nottingham, containing a number of letters from London and other places, together with yours, was taken from place to place where they heard we were, and consequently met with much delay. The account you give us of the dear people, the believers, being on the increase affords us great pleasure, but we are perfectly satisfied that increase they must, for the time to favour Zion, yea, the set time is come, that Satan must lose his footing here on earth, I am not come now to torment him before the time, as he once complained. No, no, his time is fully up. The day of vengeance is in my heart and the Year of my Redeemer is come. I will

trample him in my fury, I will stain all my raiment, I will not have pity, neither will I spare, till he is driven hence, and my Father's promise fulfilled unto me in the utmost latitude thereof, for I have asked, and it shall be granted, *i.e.*, 'Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession' (Ps. ii. 8); and who shall hinder this now? It was said formerly, 'he that letteth, will let, till he be taken out of the way,' but he is taken out of the way *in Zion*, so that he can no longer hinder the light of the Word from coming unto you, that shall redeem you and all that receive it from his power, and the Lord shall consume him universally by the Spirit of his mouth, and destroy him with the brightness of his coming; and now shall God be glorified in his saints, and his wonderful love and goodness *be admired* by all that believe, which thing could not be accomplished until God performed his promise, in bringing his first begotten *into the world*, of whom he saith, 'let all the angels of God worship him. Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom, thou hast loved righteousness and hated iniquity, therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows' (Ps. xlv. 6-7). Not that the outward creature, the vessel, is to be worshipped,—but you worship the Word, God, for the Word is God, and you worship the Word by receiving it gladly and trusting unto it for your redemption, and by receiving the light thereof into your hearts it becomes the '*ingrafted Word*' in you, and as you go on, it will eat out and destroy the corruptible body of sin, till that shall be fulfilled in you, which is

written, viz., 'This corruptible must put on incorruption, and this mortal shall put on immortality,' and then see what is the effect,—'Death is swallowed up in victory, O death, where is thy sting, O Grave' (or O hell, or O powers of darkness), 'where is thy victory?' Where art thou now, O Satan, where are thy heads, and horns, and dragon's tail? Where is the eagle and the vultured host? Thy wings are plucked on earth, the Woman's fears of thee are over, the wilderness receives her child, whose iron rod now feel,—The dove now has protection, she soars aloft unhurt, unfear'd, to carry peace to all.—J. S.

Now you know it is written, the letter killeth, but the Spirit giveth life, *i.e.*, while you stand in the letter of the word you stand in death, death has dominion over you, the mind is in darkness, you cannot understand the spiritual meaning of the word, the veil is on your heart, and you not understanding the word—you are loaded with guilt and tormenting fears, fearing that God would punish you for your sins, whereas, it was against Satan, the 'Power of darkness,' that all the threatening was.

And men being in this state of darkness, they have sought out many inventions, and have adopted many forms and ways to worship God, which they thought to be most acceptable to him, hoping thereby to be relieved from that bondage and death, which they found themselves in, but alas, they have found all things to which they have attended,—'a bed too short, and a covering too narrow'; however in many it has been made evident by all that they have done in the time of their ignorance (the sacrifices they have made of friends, property, and all things that were dear to them, in their zeal to promote



what they thought to be the will, and for the glory of God), that they would serve God truly, in spirit and in truth, if they had known the 'true and living way';—and these hearts who have in them a degree of the principle or spirit of Love, God will now find out and bring them to Zion, and give them their heart's desire, for such hearts will gladly receive the 'glad tidings' now given, and will joyfully cast away the shadows, and receive Wisdom, who is the *substance* of all types, shadows, and ceremonies; and it is they that have been sincere and faithful in that which was least, that will be more eminently so when they get the true light of God, and of his ways.

You have done well, my Brother, in communicating to Zion, and in laying before the throne of Judgment, respecting your abstaining from animal food; and your openness and candour in stating your motives for your conduct in that particular, is truly pleasing unto God, and this is the way in which every one must now appear before the 'Judgment Seat of Christ' to give an account of themselves unto God, and in this way God will bring every work into judgment, with every secret thing, whether it be good or evil, in order that you may see the evil and forsake it, and flee out of darkness into God's marvellous light.—You know it is written, 'They were baptized in Jordan, confessing their sins';—and now all must be baptized in the river of judgment, for that is the true Jordan,—and the sins that you are now to confess is your total ignorance of God's marvellous ways in bringing in his New Creation, and those who confess this shall have the 'water of separation' sprinkled upon them (Numbers, chap. xix.), *i.e.*, the knowledge, power, and

influence of God, that shall separate them from the evil world—Satan's kingdom of darkness, and transplant them into the New Jerusalem state, and they shall walk in the light of it, and being saved from their enemies shall serve God without fear, in holiness and righteousness all their days. You know what the Spirit says in the recorded word—'If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth' (John ix. 41). So you may see here that it is men's *blindness* is their sin that stands *in the way* between God and them, and if they confess their blindness, Jordan's stream shall cleanse them from all sin, for here Naaman has now been cleansed from his leprosy. *N.B.*—Naaman was a type of Shiloh, the name signifies—fear, or beautiful, or greatly moving, and as he is cleansed by the spirit of judgment, and by the spirit of burning, so the people must be washed from their uncleanness by the water of Life flowing from the *throne* of God and of the Lamb,—which is Zion, for it is written—'Zion shall be redeemed with judgment, and her converts with righteousness' (Isa. i. 27). In allusion to your abstaining from animal food, and thinking that was what was meant in the passage to which you refer us, your view of it was entirely wrong, for if you will now read that part of the writing from the beginning of the book, you will find they were prophecies of what God was about to do *shortly, i.e.*, to create man anew;—and the Scriptures are there brought together that spoke of the new creation of man in the end, for the animal man was but the shadow of his, Adam's, creation, and was only the figure of him that was to come—Shiloh, neither has man had dominion over the fish of the sea, or the fowls of the

air, or anything there mentioned (according to the *Spirit* of the word), neither could he have until he was created in the Image of God, and what God *said* at first, respecting Adam, &c.,—he did not mean to do then,—neither did he do it, but he *cast* the Word into the womb of *providence*, to be fulfilled in the end.

So it is the last Adam that is the first in the new creation, and he is male and female, to beget and bring forth and rear up a Royal Priesthood, an holy nation, a peculiar people on the earth, a Spiritual Generation, a generation of Light, a living people, whose God is the Lord, for he is 'not the God of the dead but of the living.' And to this 'Adam' is given dominion over the Fish of the sea, and that is the Devil (Leviathan), the man of sin, the Powers of darkness, over this the 'New Man' *has* dominion.

Now, the world is one wide sea, and this man's heart in particular is called the sea, and the figure of Jesus standing up in the vessel, and rebuking the sea, was to show that in the end, in the appointed Instrument, he would appear to put to silence the ignorance of foolish men, who are raging waves of the sea, foaming out their own shame, and who hitherto by the power of sin overpowered the servants of God and overwhelmed the truth as it was spoken by them in all ages;—but now the raging sea will be hushed into stillness by the powerful word of the Lord in Zion, see what the Spirit said to Joanna:—

'The fish is fled, thy father's dead,  
The fountain must appear.'

Now Joanna's father was a type of God's nation, that is,

of the man Shiloh, for he is the adopted father of the *Divine* 'Woman'—Joanna,—because Joanna (the Grace and Gift of God) comes forth from him.

'I must come in Adam's form, for to create all new, and from me must the Woman come, the good fruit for to show.' So you may see here plainly who is Joanna's father—for the Woman is *in the* man—the man visible but the woman invisible,—and this is he that dies unto sin, and the fish *is fled* from him, viz., the man of sin, and now the fountain of Life appears in him, and so he has dominion over the fish of the sea, the Leviathan, *see* Isa. xxvii. 1—'In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea,' *i.e.*, in man's heart;—so you see this is the way you must have dominion over the fish of the sea, and over the fowls of the air, and over the creeping things of the earth, and over the cattle. And now the seed of eternal Life is sowing by the Son of man, for he is the sower that goeth out now to sow the seed of the Kingdom, and let not the fowls of the air (worldly spirits in the mind) devour it up, but see that you get *dominion over* them, see that you get the *Spiritual knowledge* of the Word sown deeply within you, for if it lies *merely* on the *surface* of the mind, they will be sure to pick it up, and no fruit will be brought to perfection, but 'when the sun'—of persecution or tribulation—'is up with a burning heat,' they will be offended and wither away, and will not *wait* and go through it until the time that the Holy Spirit will be poured out on

the *patient waiters*, although the glorious time is so 'short.' The word of Life is now going forth to slay the Beast in all the people, and to slay all the creeping things that creep in man's heart, all the low and beggarly elements of man's wisdom, that you *by the light* of the word might have dominion over them, and that you might 'take them captive, whose captives ye were, and that you might rule over your oppressors.'

Now, my dear Brother, I have here given you the true meaning of the word, and you are at liberty to eat anything you please or not to eat anything you dislike, shake yourself from the dust of the earth—cast off the yoke of bondage. If you find it good for your body to abstain from animal food, you may do it by all means—but do not abstain from any *motives*, as you have *stated*, for the word of God is *Spirit* and *Life*, therefore be ye free from all entanglements, eat, drink and wear what is required for the body—in all moderation, for there is no *restraint* laid upon you *by* the Lord,—*only* a *thankful* heart for all his benefits both spiritual and temporal, and this you will *freely* do for his merciful kindness unto you.

We return you our sincere thanks for the Prophecy you sent us, and for your poetry, which we read with very great pleasure, for it shows how your mind has been wrought upon formerly, and how you have been 'kept through faith, unto that salvation that was ready to be revealed in the last time' (1 Peter i. 5), which *salvation is now* revealed.

From THE UNITED ZION,  
THE LORD IS HERE.

Please to read the 33rd chapter of Isaiah, and the 2nd Epistle to Thessalonians. We would gladly write to you every week, but at the present time we cannot, for our time is taken up wherever we go, talking to the people, who follow us so close to hear the Word, that it is with the utmost difficulty that we can find any time to write. We have the happiness to inform you that the work is going on rapidly in all the places where we have been, the persecuting world thought that they were rid of that *hateful* name 'Joanna,' but now they find her rising *again in power*, and that name and cause so much despised shall now have the pre-eminence, and rule over all. O, where are those who profess to love her, will they now like cowards slink away, and hide their faces—and not lend a hand? Ah! let them know, that it is '*by works* that faith is made *perfect*;'—and God is not unrighteous, Brother, to forget your work and labour of love that you have shown towards His Name, but as you *have received* a 'Prophet in the name of a Prophet—you shall have a Prophet's reward.' Please to give our kind love to your dear family who believe, and those of them that as yet do not believe, they may yet see the truth; give our love to all our dear Brethren, and we hope in a few days' time to have the pleasure and happiness of seeing you, and it is a pleasure indeed to us to meet those in love, who have stood to their faith amid all the discouragement and disappointments, with which it has pleased God in his wisdom to try them for a time past. God will very greatly reward them, and we rejoice to see any receive the Word of Life, that they may

Water of Life clear as crystal ! to save you from darkness which caused death to reign in you, and ye were all your lifetime subject to bondage through fear of death, and there was no peace to him that went out, or to him that came in, and the travellers walked through byepaths, for the Highways were not known (Judges v. 6, Isa. xxxv. 8) wherein men should walk and not stumble, No, the stumbling block has ever been in the way, and this is man's wisdom—Satan, but now Satan is cast down from out of Zion, and the true Light of the Word is dwelling there in its stead, which lighteneth the *benighted* mind to see that God is Love, for He is come in His Anointed, to 'reconcile the world unto himself, not imputing men's trespasses unto them;' but winketh at all their ignorance and infirmities, and passeth by their transgressions, saying—' Ah, it was not they that did sin, but the Devil, for the Devil sinneth from the beginning, therefore will I execute my vengeance and fierce anger upon the Devil, who is the Author of their sins, and I will drive him from his seat, and will come and dwell therein Myself, for 'Man is Mine, he must resign, and he shall be forgiven'; for well I know, though mankind sinned against Me, yet it was done by means of a power (natural reason) within them, that was stronger than themselves, therefore will I show unto man my Goodness and my Mercy toward him, and my Justice compels Me to lay the blame upon the author of all evil, on the Seducer and not on the seduced, only that as Man disobeyed My command in eating the forbidden fruit, My word must be fulfilled upon him, *i.e.*, that he should die to that Happiness that I created him for; and I have not spared him but have fulfilled and kept

My Word with him, in bringing that death upon him, and he has paid the debt, he has borne the sentence of my just law for his disobedience, and has paid the very last mite; this is done in One, and I accept it for all, for I laid all upon him, as it is written—'Surely he hath borne our griefs, and carried our sorrows; himself took our sicknesses and carried our infirmities, and upon him was laid the iniquities of us all, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, by whose stripes we are healed';—For as he hath paid the debt for himself and for all, can I keep him any longer in prison? No, my justice compels me to free him and all, for his sake, and have I not a right to do what I will with my own? Eternal Life is Mine, and I bestow it on him freely, I raise him from his fall to live for ever in my Divine Life, and this is what I ever had in My heart for man to enjoy, but this could not come to man before the debt was paid, and the stripes laid upon him, but now the debt is paid by his enduring the death that was passed upon him, so through his death, Death is destroyed, and him also that had the power of death, *i.e.*, the Devil, for as I kept My word with man, surely My Power shall utterly destroy from the earth the root of all evil, as I have decreed, and the root is destroyed, the partition wall is broken down, and Life must come to man, because *Justice* is satisfied.

So *now is come* Salvation and Strength, and the Kingdom of our God and the power of His Christ, for now '*this day is born* unto you in the City of David, a Saviour, which is Christ the Lord'; now this Saviour, as before said, is Jesus—the Word—and this Jesus is born in the house or



and not God, and to do this, you 'murder' the Spirit of Truth, and how can ye have God in you who receive honour one of another, and esteem not that honour that cometh from God only; Ye cannot serve two Masters, your 'dishonest gain'—your wisdom—is not Godliness, therefore God 'shaketh his hand at your *dishonest gain*'; see Ezekiel xxii. 12, 13—'In thee have they taken gifts to shed blood' (*i.e.*, to kill the Spirit); 'thou hast taken usury and increase, and thou hast greedily gained of thy neighbour by extortion' (*i.e.*, of men like thyself who have not the Spirit of God, but give their opinions only upon the Word of God, and thereby set up forms and systems of religion without any warrant from God), 'and hast forgotten me, saith the Lord. Behold, therefore I have smitten mine hand against thy dishonest gain, which thou hast made, and at thy blood which hath been in the midst of thee. (Ver. 14), 'Can thine heart endure, or can thy hand be strong in the day that I shall deal with thee? I the Lord have spoken and will do.' See Prov. xv. 26, 27—'The thoughts of the wicked are an abomination to the Lord, but the words of the pure are pleasant words, he that is greedy of gain troubleth his own house, but he that hateth gifts shall live.' See again Isa. xxxiii. 15, 16—'He that walketh in righteousness' (*N.B.*, not he that walketh in the doctrines of men, which are the unrighteous works of the flesh, in which the whole world now walketh), but 'he that walketh in righteousness and speaketh uprightness' (*i.e.*, according to the truth of God's Word), 'he that despiseth the gain of oppressions, and stoppeth his ears from hearing of blood' (*i.e.*, from hearing the

doctrines of men that murder the Spirit), 'and shutteth his eyes from seeing evil, he shall dwell on high places, his place of defence shall be the munitions of Rocks, bread shall be given him, his water shall be sure. Thine eyes shall see the King in his beauty, they shall behold the land that is very far off' (Heb., of far distance), *i.e.*, from the proud and haughty scorner, that dealeth in proud wrath, and would tread down the wisdom of God to establish his own opinions. And this is the eye, the evil eye, that mocketh Father, and refuseth to obey Mother, of which it is said the ravens of the valley shall pick it out, and the young eagles shall eat and devour it (Prov. xxx. 17); 'there is a generation that curseth their Father and doth not bless their Mother, these are they that are pure in their own eyes, and yet are not washed from their filthiness. O how lofty are their eyes, and their eyelids how lifted up, whose teeth are swords, and their jaw-teeth are knives to devour the poor from off the earth, and the needy from among men' (*see* vers. 11-14); these are 'murderers of Fathers, and murderers of Mothers,' and now the Law is put in force to cut them off from the City of our God, for 'the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of Fathers and murderers of Mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine' (*see* Paul's First Epistle to Timothy i. 8-11); and all those who stand in their own wisdom and resist the Kingdom of God, and strive to prevent its

establishment on the earth, are chargeable with the above sins, these are they who desire 'to be teachers of the law, knowing not what they say, nor whereof they affirm,' for if they reject and do *not* 'honour Father and Mother'—who are now on the earth in the instrument of life, *united therein* for the bringing forth of a Ghostly or Spiritual generation,—instead then of obeying the law, viz., 'Honour thy Father and thy Mother, that thy days may be long in the land which the Lord God giveth thee,' they 'murder' them, this they do *in* their *hearts*. Read Prov. xxx. 17—'The ravens of the valley shall pluck out their evil eyes,' and the valley is the heart of God's elect servant, that is made lowly, and the 'ravens' are the *power of* His light and truth,—the '*destroying* angels' that shall lay their houses desolate, and dash their children in pieces before their eyes, and will not have pity on the fruit of the womb—of death, these are the 'young eagles' that shall devour them; those then, that will stand in their own wisdom, and oppose the Kingdom of God, are 'the unholy and profane, the lawless and disobedient,' for they *defile* themselves *with* mankind *by* following the *teachings* and *doctrines* of men, they are 'man slayers,' for they slay the Man of Life—the New Creation, to keep up Satan's kingdom of darkness. So you may see now the truth of the word which saith of the commandments, or law of God, 'he that offendeth in *one point* is guilty of *all*, for the law is spiritual, and he that is not with me, is against me, saith the Lord,—and he that gathereth not with me, scattereth'; he carrieth the 'bag of deceitful weights and divers measures, which are abominations

to the Lord'; such *are scattered* in the imaginations of their hearts, and they shall find that their veil shall never become a garment to hide their nakedness, and they will find that fulfilled which is written in Proverbs xx. 8-10—'A King that sitteth on the Throne of Judgment scattereth away all evil *with his eyes*'; and for this express purpose has the King, the Lord, now ascended his Throne, and is performing this very work, so long predicted by the Prophets in all ages, *i.e.*, the total extermination of all evil on the Earth, and the establishment of his Glorious and peaceable reign; and now, and not until now, is fulfilled the figure spoken of by Peter, on the day of the shadow of the great Pentecost, *i.e.*, the outpouring of the Spirit in the latter day. 'Peter' says in Acts ii. 30, that it was predicted by the *prophet* David that 'Christ should be raised up to sit upon his Throne,' (ver. 31) 'he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.' (Ver. 32) 'This Jesus hath God raised up, whereof we are witnesses.' (Ver. 33) 'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.' (Ver. 34) 'For David,' he added, 'is not ascended into the Heavens,' No, but his words in Psalm cx. stand a prophecy of the end, *viz.*, 'The Lord said unto my Lord, sit thou on my right hand, until I make thy enemies thy footstool.' (Ver. 35)—'Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' And the above is fulfilling in

the Son of Man *here on earth*, who is seated on the right hand of power, 'until his enemies are made his footstool,' *i.e.*, until that which is written in the prophecy of Malachi is fulfilled to the utmost extent thereof, viz., 'The wicked shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts'; for this same Jesus is *now* on the earth made both Lord and Christ!

And now respecting Simeon's words, or what was said to Simeon, viz., that it was revealed unto him, that he should not see death before he had seen the Lord's Christ;—this was also a type of the end, the name Simeon signifies—'He that hears and obeys,' which is a type of the Lord's Anointed (Shiloh), the Second Adam, who it was decreed should die after the Divine Life was created *in* him, and Simeon's words, when he took the child Jesus in his arms, viz., 'Lord, now let thy servant depart in peace according to thy word, for mine eyes hath seen thy salvation,' these words were a prophecy for the end, to be fulfilled in the Lord's elect Servant, who, in the first and second year of the New date, had the Holy Child created in his heart by the power of God, and this was a sure *sign* that his *departure* out of the world of sin and iniquity,—out of darkness, death and hell, was near, and so he departed *into peace*, but first had to endure the death before mentioned in this letter, for he could not die this death, that was to destroy death and 'him that had the power of death, which was the Devil,' until the Divine Power was found within him, with this he was *prepared* to combat death and hell, and to overcome it, although at the first he is overcome

himself, as it is written, 'Gad a troop shall overcome, but he shall overcome at the last'; so Simeon, Gad, Shiloh or Adam, for it is all one, must fall (and lose the Divine Life, which was created in him at first) by the deceitful working of Satan, and then he discovers who is his enemy, and rises up against him, according to the word recorded in the Gospel by Luke, chap. xviii. ver. 9— 'And shall not God avenge his own elect, which cry day and night unto him, I tell you he will avenge them' (that is Adam—the Man and Woman—'Them'), 'He will avenge them speedily, nevertheless,' he adds, 'when the Son of Man cometh, shall he find faith on the earth?' This passage shows that this was the way in which the Son of Man was to come, viz., *crying for vengeance* on his adversary—the devil, that caused his fall from that happiness that he experienced when the Holy Child was revealed *in his heart* at the *first*, and of him it is said in Joanna's writings thus, in the 'Strange Effects of Faith,' p. 57:—

' But when he in the Temple came  
Simeon the Child did know,  
For God had warned him before,  
And he did find it so ;  
The manner he should be brought in,  
The very day and hour,  
And when he saw the babe appear  
He felt the Saviour's power.  
Therefore with raptures he was filled  
To see the Holy Child,  
But yet from him it was concealed  
How they his life beguiled.'

Again *see* p. 9, 'Back to the Church, the Standard, all must come':—

'For in the altar I was seen at first,  
And in the altar did the Glory burst,  
Where Simeon did the Holy Child behold ;  
And in the altar are the plates of Gold.'

So here is the truth concerning Simeon, who is *the altar of God*, in which are the plates of Gold, viz., 'the power of God and the wisdom of God.' And *now* is come Salvation and Strength, and the Kingdom of our God, and the power of His Christ. And 'if our Gospel be hid, it is hid to them that are lost ; whom the God of this world hath blinded the eyes of, that believe not lest the light of the Glorious Gospel of Christ, who is the image of God, should shine into their hearts' (2 Cor. iv. 3, 4).

*From ZION THE CITY OF TRUTH,  
THE LORD IS HERE.*

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BIRMINGHAM, *March 11, Year 5.*

DEAR AND BELOVED BROTHER PIERCE,—Knowing that all our dear friends are anxiously waiting to hear from us, we embrace the first opportunity of writing, to inform you how we go on here. We were received by Mr Bradley, Mrs Booth, and two or three other Believers, with marks of more than friendship, and went directly to Brother Bradley's house and were welcomed by the part of the family that believe, with the warmest feelings of love and affection, and are entertained by them in a way and manner that is fully expressive of their faith and love. Mr Bradley ! what shall I say of him ? he is a Brother and a Friend,

and let this say all. He is about taking a Chapel at £36 a year rent, and is willing to do all in his power to help forward the blessed work,—and we are sure that there is a great work to be done here, already more than 30 faithful believers are gathered whom we have met each evening since we came, and they hear the Word with great joy and gladness. . . . Brother B.'s motto, as well as ours, is 'Go forward!'—he is full of zeal to assist in driving the enemy of Mankind from the earth. He is going with us to-day to Stourbridge by the coach, to obtain an interview with Mr Foley if possible; we shall write to you when we return, and let you know the result. You will excuse this short letter, having little time now. . . . And now what shall we say to you altogether; shall we say *we love you*? God knoweth our heart we do, and in our bosom *you live* and *with us* you will be blessed.

From THE UNITED ZION,

THE LORD IS HERE.

Please to give our kind love to Brother and Sister Kirk and family, Mrs Pierce and family, Mrs Holbrook—Green—Marriot, Davies, and *all*; and to my dear boy and girl, and tell them that their dear father will see them again in a short time. Am sorry that we cannot write you an Epistle this week, you will be directed within yourselves what to read on Sunday, and perhaps we shall be able to send you an Epistle the next week. The coach is just going, can say no more, only be assured of our fervent love toward you all, and we know we have yours. James particularly sends his love to all; also Mr Bradley and family (those that believe).



BIRMINGHAM, *March 13, Year 5.*

DEAR BROTHER WOOD,—We have not had time till now, to answer your last very kind letter, but we left directions with our Brother Pierce of Nottingham, to answer, which we suppose he has done. We return our sincere thanks to yourself and our dear Brother Woodi-wiss for all your kind favours, and for what we received by your last, in particular. . . . Yesterday we went, accompanied by Mr Bradley, to the Rev. Mr Foley's. Mrs Foley came to the door, and said that Mr F. was not at home, but left orders with her, that if we should go there, —to tell us that he would have nothing to say to us. . . . Here follows a copy of the prophecy which was sent to his house in about an hour after it was pronounced by word in the hearing of Mrs Foley, by James.—Life and death is set before Mr Foley, as a sign to the *blind* followers in the Divine Mission of Joanna Southcott, who are proving themselves to be the very identical men, who are guilty of spiritual Sodomy and adultery (*see* Rom. i.), and are found fighting against that Spirit who, they profess to believe, was of God; but (by their wisdom) 'do dishonour their own body.' And 'I do now publicly declare in the Name of the Eternal God, that T. P. Foley shall be taken away by death within three months from the date hereof, unless he comes forward and seeks unto the truths declared through the United Zion.'

This prediction was given through me,

CHARLES WILLIAM TWORT.

OLDSWINFORD, *March 11, Year 5 [or 1830].*

*NB.*—This prophecy will be made public, and sent to all the Bishops with the Book entitled the 'Living Oracle,' or the 'Star of Bethlehem.' The same will be sent to Lord Foley and Lord Lyttleton. And now Mr Foley is hereby informed that the 'Sealed Writings' (according to the spiritual meaning thereof) are in the *possession* of the United Zion, who is the 'great and learned' mentioned in Joanna's printed Books. Nevertheless, let Mr Foley deliver the writings in *his* keeping to the United Zion, the Lord is here.

*P.S.*—Zion, the Lord's herald, and myself wait for any reply you may think proper to make till 9 o'clock to-morrow morning at the Vine Inn, Stourbridge;—after which time any answer from you may be addressed to my house, No. 10 Digbeth, Birmingham.

CHARLES BRADLEY.

The above is a perfect copy of what was sent to Mr Foley; and we request of you, Brother Wood, to send a copy of this to Sheffield, and one to Brother Smith of Blyth. . . . I must now inform you that we have been in London since we last saw you; the people there having their minds much disturbed by various Visitations, and we were obliged to go there to rectify what was amiss, and we are happy to say that we left them in peace and comfort.

*From* THE UNITED ZION,

THE LORD IS HERE!

*P.S.*—Brother Bradley is an excellent man,—and a

hero in the Blessed Cause; he is a truly loving Brother and has given us £50 towards carrying on the work of God, besides taking a Chapel, and supporting us while we stay here. His wife is a true believer, and his wife's sister; but his Son and two Daughters are as yet opposed to the Kingdom of God. There are about 30 Believers here, but you will shortly hear of a great work being done in Birmingham. Farewell.

[The *real* object of this *hoax* of the Spirit will be found in Zion's explanation given in letter to Mr Holland, from Mansfield, August 9th of this year. A take-in for the *outsiders*, to *make* them *spiritually-minded* to look *inward*. —C. B. H.]

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## WARNING TO THE TWELVE BISHOPS OF ENGLAND.

BIRMINGHAM, *March 17, Year 5, New Century.*  
(1830, *Old Century*).

To the Bishop of \* \* \*

YOUR LORDSHIP is most humbly presented with this book by the Author, for your attentive and candid perusal; after which he would feel highly gratified to see your sentiments appear before the world.

We presume your Lordship is not aware, that great numbers of intelligent and respectable persons receive the 'glad tidings' with great joy, *believing* that the 'LORD IS RISEN' *indeed*, and his reward is with him

and his work before him, viz., to *feed* his flock like a Shepherd.

Your Lordship is respectfully informed, that the True Light of God's Word is now making rapid progress; and as a 'Bishop' of the Church of England, we hope most earnestly you will consider it *your duty* to come forward and search into the matter, that the Truth, through your Lordship's assistance, may be still more widely disseminated.—From your Lordship's devoted servant *in God*,

THE UNITED ZION,  
'THE LORD IS HERE!'

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*Extract.*

BIRMINGHAM, *March 28, Year 5.*

DEAR AND BELOVED BROTHER PIERCE,— . . . We have been writing a long epistle to send you this week, but owing to some gentlemen calling upon us to make enquiries into the work, have been prevented from finishing it, for which we feel sorry as you would find it very interesting; but you shall have it next week. We have sent to all the 'Bishops' a letter and the last printed book entitled 'The Star of Bethlehem.'<sup>1</sup> We found the friends at Chesterfield in good spirits, and had a large assembly at the Meeting-house on Sunday last,—it is a schoolroom and will contain from 300 to 400 persons, but they would not let us meet in it any more; we observed two reporters taking down our words. There are several added to the Church by our going there.

<sup>1</sup> Vol. X. pp. 257-358.

The house where we put up at was an Inn, and it was surrounded at night by a mob who made a great noise, and the *name* of 'Shiloh' was well sounded forth by them, but they dispersed quietly at last. Our Meeting has caused a great sensation throughout the town; to think that the hated name of 'Joanna' must be *imposed* upon them *again*, this they cannot bear; but we told them (as we did at Nottingham), however bitter to the taste the draught might be, swallow it they must.

Mr Holland was very kind, and about taking another place, he will spare no expense to establish the Cause there; we formed a committee and put things in order for going on.

Brother Bradley expresses his sincere thanks to you for all your kindness in giving him the information of the Work of God; we trust very soon to have a Chapel. He and his wife and wife's sister, and all the friends here, send their kind love to you and all the dear friends at Nottingham. And accept the same

*From* THE UNITED ZION,  
THE LORD IS HERE.

*P.S.*—Mr Wild will have 25,000 Bills to print perhaps this next week, they are to be sent to all churches and chapels, particulars we will tell you in our next. Brother James cordially unites in greeting to you all.

*Extract.*

BIRMINGHAM, *April 1, Year 5.*

DEAR BROTHER PIERCE,—I have not had one uneasy thought about William since I left Nottingham, being confident that I left him in your care, who I know would do everything you could for him; and I am perfectly satisfied with the arrangements you have made, and return, my dear Friends, my sincere and heartfelt thanks for so interesting yourselves in the welfare of my dear Boy, and do hope that he will be sensible of his obligations to you. . . . For indeed, Brother Pierce, I thought it so great an act of kindness in you to take my poor Boy under your care, and to employ him, etc., that I would wish not to burden you with him more than I possibly could. Pardon me this feeling—for you left me no room to have a doubt of your kind intentions, nor could I possibly *have* any. . . . I am glad that William is at your house, and am pleased to hear that he writes so well. I think you will have a good scholar in time, and perhaps will be a credit to you, who knows?

I am quite surprised at Brother Brentnall's behaviour to you in his note, for while we were at Chesterfield I don't remember that your name was mentioned to him; we canvassed over a few unpleasant things there, that arose among the people by his saying how much he was out of pocket by the Cause, and we found that his bill *against* us was near £5—there being no one to bear the weight with him. We offered to pay him, but the Friends proposed doing it by extra subscriptions,

and Mr Holland offered to advance the sum, and wait himself till it came in by the week, and he appeared satisfied, and we hoped that everything of an unpleasant nature was removed from his mind. I don't think he means anything toward *you*, though he wrote in the way he has, but alludes to some of the Friends at Chesterfield who took notice of some words of an irregular kind that dropped from him; this is what he means when he says, that his enemies were proved liars. But I hope you will pity him, I am sorry that he has *yet* such a litigious spirit in him, but bear with him, and God will find out the way to free him from his *inward* enemy. . . . Hope you have received the last parcel, it contained an epistle which we trust you will find profitable. I thank my dear little Mary for her kind letter. Please to give my love to William and Margaret. Cannot say more now, will write you again soon. Love to all. Brother Bradley and James unite. Farewell.

*See Vol. XIII. pp. 347-368.*

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*Extract.*

BIRMINGHAM, *April 2, Year 5.*

DEAR BROTHER PIERCE,—In answer to your enquiry just received, you may circulate those Bills we sent you, for as Brother Bradley's name is to them, it answers every purpose, and you need not fear about the Printer's name. I hope you understand that those are not the Bills that we mentioned were *going to be* printed; we shall have 25,000 different from these, but those sent

you are to distribute at Nottingham, as the more these delusions are exposed everywhere, the better. . . . Brother Bradley has this day signed an agreement and paid £50 deposit for the Chapel, it is a large and well-fitted-up place, we think of opening it next Sunday week, and advertising it prior; there are great numbers of people anxiously waiting for our public appearance. You may well style Brother B. a 'veteran,' for indeed such he is and obedient in everything, and well qualified to be a very useful man in setting forth the everlasting Gospel of the Kingdom. . . . The account you send us of our dear Brother Wright is truly pleasing to us, it shows great love and zeal in him to visit his brethren. I wrote you a letter last night, which you probably now have. I suppose William is much pleased with his watch, I hope he will *come to know* the *true* 'time of the Day'! and set a *watch* over his heart. This evening one of our Sisters has presented me with a handsome silver bread-basket worth a considerable sum, at the bottom inside, there is the Lion and the Lamb lying down together, with the inscription, 'Welcome, Shiloh, Prince of Peace!' And another Sister has made me a present of a handsome and valuable gold repeater watch! O Brother Pierce, I often say, what am I? that my Heavenly Father should deal thus with me who am but *a worm*? O how is He drawing the hearts of men to the love of His Truth!

There are two daughters and two sons of Brother Bradley's who do not profess to believe, but they are remarkably kind to us; they are very intelligent young persons, and their manners so pleasant that we cannot



help liking them much, indeed we should be ungrateful if we did not ; we tell them that we shall make ' Joanna's ' of them yet. Our dear Brothers James and Mr Bradley, with his Wife and Sister, cordially unite in love to our beloved Nottingham Brethren. Tell Brother Maltby I shall answer his letter as soon as I can, and ask our dear Brethren not to be impatient if we cannot (with our pen) notice their kind letters (in answer) as we would ; there is so much to do here.

*From* THE UNITED ZION,  
THE LORD IS HERE.

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*Extract.*

BIRMINGHAM, *April, Year 5.*

DEAR BROTHER PIERCE,—We herewith forward you the Birmingham Journal. We hope that Mr Wild has not yet purchased the paper, as those Bills sent you are quite good enough, which cost 14s. a ream. Have just received the parcel you sent us and are glad to find you have proceeded against Mr Henson ; we have a young man in custody for striking Brother Bradley who is now at the Office appearing against him. We should wish Mr Henson to be made to publish an acknowledgment of his offence in the Nottingham paper, and see that it is satisfactory to you before it is published ; this way of proceeding will put a stop to further intrusions of the kind.

We shall thank you to send us 100 of the ' Corrector '

till we can get more from London; they begin to be much called for now.<sup>1</sup>

There is a mob continually about Mr Bradley's door, and they come and cry their publications against us, opposite the shop. You will please send one or two of those Bills to every place when you write to the Friends. Let Mr Wild tell us what his charge will be for the Bills, you know that our money is now very short and we must go the nearest way possible to work. Our Brother Bradley sets a noble example to all, his money he counts not his own, but the Lord's, and he is ready at every call in that free and generous spirit that shows him a *true* Believer, for it is 'by works' that *faith* is *proved* to be in a man, yet it would be a shame to all those who have it in their power to assist, to leave one to do all. We hope that all our friends will be thankful to God for raising up such a friend as Brother B., and I *know* that he, and all who regard God's honour and glory *above* worldly wealth, and who are liberal according to their abilities, with the means for raising up the Kingdom of God, will have great honour put on them by Him who *knows* His *friends*, and forgets them not. . . .

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*Extract.*

BIRMINGHAM, *April, Year 5.*

DEAR BROTHER PIERCE,—We received the parcel yesterday afternoon with your kind letter; we are very glad to find that insolent Henson brought down a little;

<sup>1</sup> Vol. IX., pp. 224-245.

but you ought to have persevered further, and made him acknowledge his fault in the paper. However we trust he has received a check, and that it will have an effect upon others that may be evil disposed. With respect to the Bills we can get them done here for £6 printing, and cost of paper (twenty-six reams) at 14s. 3d. per ream, by the Printer who did those Bills we sent you, and the same paper, and good style in workmanship, and size.

If therefore Mr Wild will do them on the same terms, he may proceed. Please to send us two dozen of Jane Lead's Books—we think them very well done. Our kind love to Brother Edwin Kirk and his Wife—we shall write to her about the vision. Love to Mrs Holbrook, we are doing the 'glasses' for her, she will have them soon. Please give my love to William and Margaret, shall think of their little matters next time; and who shall we send '*love*' to next. Why we must lump you together. Ye are ours, and we are yours. Farewell.

*From* THE UNITED ZION,  
THE LORD IS HERE.

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TO MR KIRK.

ON A FREEMASON'S (JOHN AULD) LETTER  
OF ENQUIRY.

*April 14, Year 5.*

. . . He deceitfully apologises for his 'presumption' in writing to Zion, yet he does not think himself guilty of any presumption, really, but 'wiser in his own conceit,

than seven men that can render a reason.' He says that he has a real and determined mind to know the Truth of the Mission ; then let him read, and judge for himself, and know it is written, 'If any man lack wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not.'

He says he has an opinion that God hath granted him a portion of His Spirit, enabling him to know good from evil. Now if he *knows* good from evil, why then does he make enquiry? For a man to know good from evil is the essence of knowledge. If he knows this, he would then 'know all things, and would not need any man to teach him, but the unction *from* the Holy One, teacheth him all things.' What does he mean by knowing good from evil? Surely it is right to avoid those immoralities which bring men into troubles of various kinds ; and it is right, and a good thing, and amiable and pleasant for a man to conduct himself with propriety and decency among his fellow-animals, called men, or he would not differ from the lower animals. But men are endowed *with rationality*, and can by that power and exercise of the reasoning faculties, determine within themselves, what in a moral sense is most profitable and good for them to follow, or practise ; and by using the power they are endowed with as a *superior* animal, they may know what is good and what is evil for them to follow. Now wherein is J. Auld superior to any *other* man, for all are judges of good and evil *in this sense*, without any immediate revelation of the Spirit of God ; so he need not boast that he hath his knowledge by any *impartation of the Spirit of God*. He has it *in common*

*with* his fellows, called *men*, but yet they are but shadows of real 'MAN.'

He says he is a Free-Mason, then let him be free, and perform his oath; let him take the Trowel of Wisdom in his hand, and help to build up the Holy City, or we shall prove him a false-swearer. He never yet knew the Freemasons' secret himself, nor ever will until Hiram ariseth in him; and he cannot tell where he was buried, nor whether he is risen or not, neither does he know him, for if he did, he would now see that the plummet, level, square, and compass are now come, and he would know that the Tri-angle *is come* to the Square! If he acknowledges the secrets of Freemasonry, let him solve this mystery.

Can he tell how many steps there are in Jacob's ladder? He may answer, Three: and they are, 'Seek, and ye shall find: Ask, and ye shall receive: Knock, and it shall be opened unto you.' So far, he might know in the outward letter, but he does not know the mystery of it. Oh, no! this secret died with Hiram; nor could any know it until now that he is risen again.

What! is this man a *Free-mason*, and does not know His Master; nor that he is now come to call the workmen from their labours, and pay them their Wages? Surely he does not belong to the 'Holy Order of St John,' or he would be in the secret.

Now tell him that when he knows why a wooden Mall was used in the building of Solomon's Temple, then he will know whether Christ, or the Messiah or Hiram (which are all the same) is come. And if he were a Free-mason he would know the Truth of all, and 'the Truth would

make him *free*.' But you may tell him that Zion is a freemason, not in name, but by the power of God is made *free* from Satan's power, and hath the FREE Spirit of God, whereby he has become a Free-Mason *indeed*, a Builder, a Workman that needeth not to be ashamed, for no man can put him to shame: for the promise of God standing on record is, 'I will give you a mouth and wisdom that all your adversaries shall not be able to gainsay or resist.'

There was an ancient prophecy among the Chinese, That an European Woman would find out and discover all the secrets of their trade; and it is on account of this prophecy, that the Chinese will not allow an European woman to enter their cities. But now what will the Free-masons say, if all their secrets are found out by this European 'Woman'; and that she alone has the right knowledge of them. But the *Free-mason's* secrets cannot be understood, but by a real *accepted Brother*.

Now if this man will be a Free-mason, let him acknowledge his blindness and ignorance, that he may receive his sight, and become a Free-mason indeed, and not in name only; and then he *will belong* to the Holy Order of *Saint John*!

From THE UNITED ZION,  
THE LORD IS HERE.

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BIRMINGHAM, *April 15, Year 5.*

DEAR BROTHER PIERCE,—We thank you for the parcel received, and the Friends for their kind letters.

We met *at the Chapel* last Wednesday evening and were grossly insulted ; there was a dreadful uproar, you would have thought that the place would have been torn down ; will tell you the particulars when we see you. We *intend* coming on Monday but regret to say that the persecution is so great here, that we shall be obliged to return by the next Sunday ; so please to inform the Friends on Sunday, that we will meet them altogether on Wednesday evening at the Chapel. Mind, a meeting *of the* 'Friends' only. Cannot now write a long letter, we are expecting the Coach coming in from London every moment. Excuse this.

From THE UNITED ZION,  
THE LORD IS HERE.

Love to all.

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*Extract.*

BIRMINGHAM, *April 15, Year 5.*

DEAR SISTER NELSON,—You have no doubt thought it a long time since we wrote to you, but hope you have not been uncomfortable on that account, for we would gladly keep up a regular correspondence with our friends by letter, but we find it impossible to write to our beloved Brethren individually. We are glad to be able to send for the comfort of yourself and your dear partner, excellent news respecting your son and his reception of the Truth. . . . And now we must inform you of how the Cause goes on at Birmingham where we have been about five weeks, and most kindly entertained by our Brother Bradley of whom you must have heard, he being

in former time an active and zealous believer in Joanna Southcott;—he has purchased a Chapel here for the purpose of setting forth the Truth—the Word of Life, and has paid for it £450. We opened last Sunday and had a crowded and respectable audience, who heard our explanations with the greatest attention, and we are happy to say there are many believers, most of them formerly followers of the Visitation by J. S.

Brother Bradley is at present the subject of affliction, he has a son and two daughters that were living at home with him, and have left his house and protection, because of his attachment to the Cause of God, and refuse to return to him unless he gives us up. But he, in the most heroic manner, has refused any reconciliation with them till they submit, both to him as their parent, and acknowledge and ask pardon for the insults they have given to us, which they decline to do, and therefore he has left them to follow their own inclinations; they mean to take out a commission of lunacy against him and to swear he is mad, to confine him for life in an asylum that he should not give his property to the Cause of God. What think you of this? Is not the Word of God true which saith, that at the end—when the Lord comes to *separate* darkness from light, that ‘children would rise up against their parents and cause them to be put to death’; and although they cannot *do* this temporally, yet *in their hearts* they have done it. But thus Satan—the Power of darkness, has aimed this as a blow against the Cause of God here, yet ‘God will rule in the midst of his enemies,’ and be victorious too.

Be assured we do not forget your kind treatment of



us when we were at Blyth; our kind love to yourself, father, husband, and all the family and friends; and at the first opportunity we have we shall visit you again. Hope you will keep up correspondence with the friends at Worksop as well as you can. We are writing an explanation of the 24th chapter of Matthew, you shall have it as soon as finished (Vol. XIII., p. 292).

We conclude with our best wishes for your happiness always. Fare ye well.

*From* THE UNITED ZION,  
THE LORD IS HERE.

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### TO THE NOTTINGHAM BRETHREN.

BIRMINGHAM, *April 25, Year 5.*

DEAR AND BELOVED BRETHREN (Nottingham),—  
Well knowing your ardent love and your anxious desire to hear of our welfare, we take the first opportunity to inform you of the proceedings of this day.

Yesterday (Saturday) the public mind was set all in a fermentation by means of papers cried about the Town in the most public manner, styling James and myself two disgusting impostors; great numbers of people bought them, and as you know, their throats are like open sepulchres ready to swallow down all corruption, their minds were inflamed to the utmost degree imaginable against us, and such was the bustle and stir all over the Town that you would have thought it dangerous for us ever to show our faces any more.

There was also an abusive paragraph in the Birmingham

paper respecting us, and *altogether* matters seemed to wear a formidable appearance ; but *our* strength was in God. We directly had printed (Brother B. paid for them) the papers, some of which we here send you, and on this morning we had them circulated to the number of 1000, and as we went to the Chapel distributed them with our own hands. We entered the Chapel in peace, and presently it was crowded to excess, and an immense crowd about the door. The people inside conducted themselves with great order, paying close attention to the Word ; but the Mob outside were furious. When we ended, and passed on towards the door, it was surrounded by a dense mass of people determined, you would think, to tear us to pieces, but we faced them, boldly making our way through them ; our Brother Bradley received a blow on the eye which is black in consequence, and I had a severe kick on the left leg ; we were obliged to make a determined rush to get out into the high road. The confusion was great, and at this moment the Police appeared, and behaved in a manly manner, knocking down the 'rebels' on all sides. We were then followed by a vast mob home to Brother Bradley's, but the officers guarded us all the way, walking behind and before us, so that we reached home safe. Again we had to face them in the afternoon, and the assemblage was more than double ; the whole of the people *inside* were well behaved, but the difficulty of getting into the street was great ; but the officers attended as in the morning, but such a crowd followed us that is indescribable, the windows were filled with people on every side, and numbers rushing from all quarters to have a view of 'Shiloh,' and indeed we are now

become a public gazing-stock. But we were never filled with greater courage at any time, and we are persuaded that many hearts have felt the force of the Word of God *this day*. Did you think of us?—I think I hear you say, Ah! *why* do you ask *that* question?—Well, I won't do so, for I know your hearts were with us, and considering all things, we have—Blessed be our God—escaped well. . . .

Now, dear and beloved Brother Pierce, we advise you not to have many of the Friends often to your house, *lest* your employer should take umbrage, be aware dear Brother, and act cautiously and prudently. We are sorry to inform you that our Brother Rogers has lost his situation *through* our going to his house; so you see the *rage of* 'Hell.' Please to write as soon as you can and tell us how all things are with you. All the Birmingham friends send their love, with our own, to you all. Farewell.

From THE UNITED ZION,  
THE LORD IS HERE.

[Here is the *three-fold* fulfilment of the Scriptures seen, in the reception given to Jesus the New Man by the beast-spirits of the world in animal man. But observe how his spiritual power is manifest on those who came under the influence of the Word; but the *outsiders* perceived him not as he passed through, though his *person* was *visible* and subject to the laws and conditions of nature as all others.—C. B. H. February 12, Year 66.]

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BIRMINGHAM, *May 3, Year 5.*

DEAR AND BELOVED BROTHER PIERCE,—We take the earliest opportunity of informing you and all our dear friends at Nottingham of the proceedings of yesterday at our Chapel here, well knowing how great your anxiety is concerning us in the work of the Lord.

In the forenoon we had the Chapel filled with a very respectable and attentive audience. I read a passage out of Jane Lead's prophecies, and spoke at intervals, and then spoke on the 10th chapter of Revelations, and never was greater attention paid, and I have no doubt that the Word went with power to many hearts; we were surrounded as usual on coming out by the mob, but not so violent as heretofore.

The afternoon the assembly was immense, and a mob exceeding any time prior surrounded the Chapel—and waited our coming out, numbers of desperate fellows were within, who three times made a most dreadful uproar; however, as usual, with us we put on our hats and walked forward towards the door, and there the most determined mischief appeared in every face against us, they surrounded us closely, and two or three times made their murderous efforts to crush us down under foot without being seen to strike us, because we had one punished for striking at Brother Bradley, however with all their efforts they were not able to accomplish their object, we were evidently protected by the power of God. We were followed by a mob surpassing that of any other time by vast numbers, hooting and bellowing like bulls—all the vile blackguards in Birmingham, we

suppose, had assembled, now and then we were pelted with cabbage stalks, dirt and stones, and not an officer appeared to protect us, we were insulted all the way in the grossest manner, yet praise be to our God they have not hurt us.

The magistrates seem determined to leave us to the mercy of the mob, and they have hinted that steps shall be taken to prevent our proceeding with our public meetings;—but let the Heathen rage, we fear them not, for they will not be able to perform their wicked devices. We have written an answer to the 'Lover of Truth' who published in the *Birmingham and Coventry Free Press* against us; we shall send it to the editor on Wednesday, if he will publish it we will send you the Paper, and if he will not, we shall have it published in some other way.

We regret that we have not been able to send you an Epistle lately, but you know how busily we have been engaged here, and we are consoled with knowing that you have a great light of the Word among you, and are able to edify one another. Be so kind as to send us all the particulars when you write, of how you go on, and don't let our dear friends think that we are unmindful of any of them—this we cannot be; and as the work extends we are sure we shall have still less time to express our love to individuals by writing, so we trust they will be able to bear with us, for our work is great, and our persecutions are great; but we shall be able (by and by) to sit down and enjoy the sweet society of our beloved friends, who now assist by every means in their power in the blessed work.

The struggle is great—and will be greater, but we shall, by the power of God, ere long get the advantage over them—after we have borne the ‘mock of fools’ for a time.

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Now, my dear Brother, I trust you perceive that Sister — has done wrong. It is a painful task to reprove a brother or sister—but I cannot suffer sin. It is well for those who have *not had* visitations, for it is much better for them not till the Wisdom of God is established in them, that they, having wisdom to *guide* that spirit (of visitation), may find the truth of Paul’s words, ‘The spirits of the prophets are subject to the prophets’ (1 Cor. xiv. 32). ‘Let all things,’ saith the Word, ‘be done decently and in order’ (ver. 40). Then it is God’s order for all visiting Spirits to be governed by the Word of Wisdom given through Zion, and if any man or woman (however they may speak of Visitation) acts out of this order, such is a ‘drunkard,’ a ‘railer’ and a ‘fornicator’ (spiritually, and according to the Scriptures). And if anyone that is called a Brother or Sister be such, you are to keep no company with them, that they might be ashamed; *i.e.*, you must deny their visitation when they are going beyond the Mark that God has set for all.

Now, my dear Brother Pierce, I do indeed love you and Sister —, and I must to you—as an Elder of the Church—point out the *Naked Truth*, that you may be able to see your way clearly in such cases. Therefore think me not severe,—nay, I cannot think that you do

think so, but my heart is pained that there is a cause. For when you grieve—any of you—I am grieved; and 'who is offended, and I burn not?' (2 Cor. xi. 29).

I do not wish you to read to the Friends what we have here said about Sister —, for some weak minds would be apt to despise her, and to grieve the dear woman with their sayings, and this would be another source of inexpressible grief to me. Therefore for the present, till we come, keep what is here said upon it to yourself; please to pay strict attention to this.

There is a young man lately come among you named W. M.; you may remember him speaking one evening in the Chapel, be so kind as to inform us how he goes on, we should be glad to know; he requested us to send him one of Jacob Behmen's Books, but we don't think it right to send it to him until we know more of him, and we know you will send us a just account as far as you know.

I had just written thus far when your last came to hand; we received the Bills you were kind enough to send us, we much admire the improvement you have made in the Bills printed for Birmingham, they are quite superior to them, and we are glad that you had them done for the purpose mentioned, it is another proof of how much you wish to help your Brethren in the knowledge of God. I fear, dear Brother, you were a little disconcerted in mind about what was said about the Bills, but all we meant was for Mr Wild to get them done as cheaply as he could, we are sure that you do your best, and all is well. I should feel unhappy if I thought I had in any way hurt you, for indeed my

love is great for you, and so it is for all the dear friends at Nottingham, and we hope the day is not far distant when we shall spend happy hours together. Give our kind love to your family and all the friends, and accept the same yourself.

*From* THE UNITED ZION,  
THE LORD IS HERE.

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BIRMINGHAM, *May 11, Year 5.*

DEAR BROTHER PIERCE,—Perhaps by this time the Bills are quite ready, we wish you if you please, to send 10,000 of them to London, we have given them directions how they are to be distributed. Please to distribute at Nottingham about 500, and as many to the different places adjacent as you think right and can find opportunity. Send 1000 to Chesterfield with similar instructions for towns near, as far as they can do it. To Mansfield 700 with the same directions for Brother Phasey; and a proportionate number to Barnsley and Blyth; 300 to Ilkeston; and we think if some of our young friends would give some to the Coaches (inside and outside passengers) as they go out from Nottingham, it would be a good plan.

We should be glad, dear Brother, if you would get in all the money you can for us, for the Books, as you know we are now very low in our finances, in fact we are entirely without money, be so good to send us directly £5 by return of Coach, as we want it particularly. Please



to pay Mr Wild for the Bills and the twenty-four Books of Jane Lead's that we had.

Now, my dear Brother, we have given you a good deal of work to do, but we know you are willing. Brother Kirk will kindly assist you. Love to all.

*From* THE UNITED ZION,  
THE LORD IS HERE.

*P.S.*—We are tolerably quiet here now. We have sent you a paper with our answer to a 'Lover of Truth' who wrote against us. There are many enquiring into the work.

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BIRMINGHAM, *May 29, Year 5.*

DEAR AND BELOVED BROTHER PIERCE,—We intended to write to you sooner, and we would gladly have sent you these Pamphlets time enough to read them in the Chapel to the people, but we could not get the printing done.

We received the parcel you sent us, and the Bills of the Proclamation. Brother Bradley is thankful to Mr Wild for the Ode he was so kind as to send him, he admires it very much and I believe will have it framed. You will please to send the Books to Chesterfield—for the committee to dispose of them; direct them to Mr J. Holland, Gluman Gate, and the committee will be answerable for the payment; we think this will be best, particularly as the committee are willing to do this,

and have sent to us to enquire about it. You will please to inform them that this is our direction to you, we have just had a letter from them, they have 88 names on their Books that have signed to the Cause, and seem to go on very comfortably. We do not wish to notice the incorrectness in Brother ——'s management of the Book concern, we don't wish to wound or discourage him, he has been very zealous in some respects, and that will be the happiest man who acts rightly in everything, and we trust that what has been amiss with him he will see; there are numerous imperfections in all, as yet, and we must cast a mantle over them, and we must do as our dear and merciful Father does with us, that is, not see them. See the word in 'Sound an Alarm':—

' Though some in sin do now appear,  
And with the Beast you them compare,  
But they shall not receive his doom,  
For he shall perish in their room.'—J. S.

So you see, my Brother, the Good Physician will shortly cure the diseases of all, for this is his merciful covenant that he has made for man, to take away your sins, and he will totally destroy the sinning principle in those that love him, and at the present time many that love him have to struggle with many sins and infirmities, for which we must not despise them but pity them, and wait together for that powerful effusion of the Spirit of Life that will burn up all evil, then shall we altogether live in the Spirit; and my God has humbled me among you, even after being in Paradise, that I should feel all your infirmities, and that I should be merciful unto my brethren and not condemn them but comfort them, and

by kindness strive to draw them off from those things that wound their own peace. For who could be saved if God took notice of everyone's imperfections? O may you all be perfect in Charity one towards another, and Charity is the very bond of perfectness.

Be so kind as to inform Sister Blasdale that we send to the Friends at Tiverton on Wednesday next; we waited till then that we may send them these two Pamphlets, with a letter giving them all the information we can; please to give my kind love to all of that family—for I do love them very much, but *N.B.*, not more than we do our other dear friends at Nottingham, for you are my constant care, all of you. And I hope that all your hearts are striving to rest in the Bosom of God,—but do you know what I mean by this saying? why, Zion is the bosom friend of God; well, come unto me, and rest in peace and love with me in all things, I will not—I cannot reject you, God hath formed the heart of Zion for love and pity, and I cannot but love, it seems my nature to; and O indeed I do so love you all that I could fly to Nottingham in an instant, and embrace you. Well, I can't help this—I am so formed, and if you did use me ill I should only weep over you, tears of love would run down my face for you, and my heart would burst with sighs of affection; I find this subject a tender one to dwell on,—but accept of our kind love, Brother Pierce and family, and all. Brother James begs particularly to send his kind love to you all, with me.

Sorry to hear of Brother Kirk being so ill, am thankful he is better; please to remember us kindly to him and all the family, and we would mention all our friends

individually—but trust they will know that we do remember them though we cannot do this. We thank Brother Maltby for his letter, are glad to find his wife has got over her trouble, but we wish that she may soon be troubled in another way—in hopes of a *greater* 'deliverance.'

Please to give my love to William and Margaret. I was glad to see a letter from Margaret, but hope she will try to write a little plainer. You will be glad that the tumult of the people is a little abated here; we have private meetings for the friends now at the Chapel, and everyone has a ticket, one of which we send you. We have had 16 persons sign this week, and the people are all in good spirits. Brother Bradley and the two females unite with us in love to you and all their Nottingham brethren.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

*June 2.*—You will perceive this letter was written on May 29, as the printer told us he would have the pamphlets ready for us by then, and we intended to send to you, but he spoilt them, and we were obliged to wait till now, and now this three hundred of the largest pamphlets is incorrect in a few places—we have marked one, and please to get some of the young friends to correct them, no doubt they will be so kind as to do it; and be so kind as to go to the Stamp Office and enter them, and pay the duty—if there is any duty required, of which we are not certain, but please to ask if such small pamphlets come under the Stamp duty, and what-

ever the expense is we will pay you. We should have done it here ourselves, but they told us at the Stamp Office here, that we must send to London to get it done, but you know that we got it done at Nottingham last time.

You will be so kind when you write to Chesterfield, to tell Mr Brentnall to give an account of all the Books in his possession to you, that you may have your accounts correct; you need not take any notice of what books he has given away, and tell him, from us, if you please, to give up what books he has to the Committee, as that will take that business off his mind, and henceforth they will see to it. Please to send to Mr Holland the bill of the handbills, and send us a thousand more of them—when you send again; there will be another Pamphlet next week, in answer to that written against us by John Collins, perhaps it will be about 15 or 20 pages [Reprint Vol. IX., pp. 135-204], those we send you now are twopence each, and the other a penny.

Mr Wild applied for more work, some particular circumstances have obliged us to get some done here, but we like Mr Wild's printing much better, but you know that Brother Bradley had a friend or two—printers, and we were obliged to give them a turn, and they do the printing very cheap; we get it done eight shillings less on every eight pages, than Mr Wild does it, and this is a material difference, we wish Mr Wild would do it on the same terms, as we must get it done as cheap as we can. You know, Brother Pierce, that Mr Bradley gave us a good sum of money for the work, and we are under many obligations to him, and if he recommends a

printer that does it much cheaper, and we refused him and employed one that charged so much higher, he would feel it to be wrong; so you see how it is with us in this case, neither would it be just of us to do so. We had a happy day on Sunday at the Meeting, and sixteen persons signed yesterday.

We fear, dear Brother, that we put a great deal of work upon you, but we know you will excuse us, and we feel truly thankful for your services—and the services of all our friends; hope you are all well, we shall see you as soon as we can.

We shall thank you to send an answer to this directly or as soon as you can, because we cannot sell any of the Pamphlets till we know from the Stamp Office about them. I think I have made a little mistake—it is three hundred of the small one (the letter)<sup>1</sup> that want correction, and two hundred of the larger size.

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BIRMINGHAM, *June 1, Year 5.*

DEAR BROTHER KIRK AND FRIENDS,—We are happy to inform you that Birmingham seems to be about surrendering to our arms. The Chapel continues to be well attended with very attentive hearers; and last Sunday, God was pleased to give a great degree of power to set forth the WORD, and all was stillness and attention;—I don't think that ever there was such power given before; I felt as if I could speak until midnight; and next day sixteen people came and signed, and there are great numbers enquiring into the work; they do not mob us through the streets as they did at first, and there are

<sup>1</sup> Vol. IX., pp. 250-257.

many respectable people speaking in favour of the doctrine, and the WORD at the Chapel awes them into fear. Our private meetings are held twice a week at the Chapel, and we believe the people are gaining the Light of the Word very fast.

We rejoice—and we know that you rejoice with us—that there is a glorious prospect here of numerous Believers, but we have no singing as yet, of a vocal kind, but we believe there is melody making *in the heart* unto the Lord. Brother Bradley is growing daily in the knowledge of God, and poor dear fellow we must soon leave him to go on by himself, but we fear not but that he will be qualified for his work. He and his wife and sister-in-law continue their kind treatment and respect of us, and show the greatest firmness in the Cause.

Please to give our love to Mr and Mrs Weston, where my son William is, they are deserving of my esteem in every way, and trust I shall have the opportunity of showing my gratitude to them in some way.

Our love to each and all, I hardly know who to say, for I love you all, and trust we shall not be long before seeing you.

None can be forgotten while blood runs in these veins. Farewell, my dear and beloved Friends all: tell us how you go on at the Chapel.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

We have Tickets here (of which we send you one, and shall be glad if you will adopt the same plan), the text of Scripture printed on them will help to give people an

idea of the Cause, that it is the fulfilment of the Word of God, as recorded in the Bible. Besides it will give uniformity wherever a chapel may be opened.

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BIRMINGHAM, *June 9, Year 5.*

DEAR AND BELOVED BROTHER PIERCE,—We return you our most sincere and hearty thanks for your kind and very prompt attention to everything in the blessed work of God; we left you to send the Books to the different places at your own discretion, knowing that you had judgment sufficient to send a proportionate number to each place according to the number of believers—or size of the place, therefore shall give no directions about it, you will please to send them just as you think proper.

We very much approve of your putting the Dove on the Tickets, it will be an improvement, and we think very acceptable and proper, and it is another proof of your good heart towards the Lord's work, and God will reward every act of the kind with the smiles of his favour, which is better than life. We know, as Paul saith, you can do nothing against the truth, but for the truth.

We are happy to inform you and all our Brethren at Nottingham, that the Cause here is in a flourishing state; it would please you to see how our congregation improves; the very common rabble that so disturbed us at first, have quite left us, and the Chapel is filled with (mostly) respectable-looking people, who are very attentive, and I may say more than attentive—for they seem all ears to hear



the Word, and they depart in peace and order ; a great number generally surround the door at our coming out, and instead of hooting and hallooing after us as the mob used to do, they treat us respectfully, and go away expressing their satisfaction and pleasure at what they hear, and some have been heard to say, 'Well, we have heard the truth to-day—this is the Gospel.' There are many signing their names, and we believe there are many more ready to do so, but they seem shy to come forward. A Quaker and his wife signed yesterday, he told us he had ever since he was a child been seeking the truth, but was always in bondage—not being able to understand the Scriptures, and little thought, he said (at the same moment bursting into tears), that God would send anyone to Birmingham to open the Scriptures in such a glorious manner to the happiness and comfort of his mind ; he felt very much in being permitted the happiness of joining with us. O, that every one of our friends may thus see what God has called them unto—to join with the Church of the *Firstborn*.

We intend visiting all our Brethren, round at every place, but don't know the day we shall set off—but shall let you know when we do ; it gives us great pleasure to hear of your welfare at Nottingham, but it seems that there are some that do not appear at your Meeting regularly, we hope they will be stirred up to look at the *end* of their calling, and that they will esteem it a great privilege to meet together under such circumstances, they that sow sparingly will certainly reap sparingly, and they that sow bountifully will reap the same. The Lord loveth a man to give himself cheerfully unto him, and those that do so will surely be made vessels

unto honour. Poverty and shame wait upon the slothful —‘I passed by the vineyard of the slothful, and saw it all grown over with weeds, then I passed by it, and took a lesson of instruction.’ They that are too slothful to keep and dress their garden will be annoyed with weeds, briars, and thorns. Let them remember these words and take counsel, for the Judge standeth before the door;—‘Forsake not the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see *the day* approaching.’ Let everyone zealously attend the Meeting, and comfort and strengthen the hands of their Brethren that are placed over them as Elders, and let them highly respect and love them for their work’s sake; for the Lord knoweth the hearts of those who are chosen for the work, and they that grieve them grieve the Lord, let none think lightly of these things, and if any have erred in this way let them do so no more, but as obedient children yield obedience to their Elders as unto the Lord, and grieve them not, for they are faithful and beloved of God, because they strive to do his Will and to be Insamples to you; and those Elders that so conduct themselves are worthy of your esteem and fervent love. Give thanks to your Heavenly Father continually for your Elder Brethren, Brothers Kirk and Pierce, that preside over you. Yea, all of you show in everything your love towards the other in deed and in truth, and the peace of God will be with you.

*From THE CITY OF ZION,  
THE LORD IS HERE.*

Please to read this letter to the whole Church; all the

friends here are in the highest spirits, and unite with us in love to you all.

The answer to Collins [*see* Vol. IX.] is in hand ; it may be ready the end of this week, if it is shall send it directly, but we shall send it the next week however, we have many things to attend to which often retard our projects in things that we would wish to dispatch quickly, and we are anxious to do all things as well as we can, and this we strive to do, God knoweth.

Brother Bradley's kind love to you and all the friends ; he is now sitting by me, and desires me to say, that he considers himself as knowing nothing yet as he ought.

Please to give our kind love to your family, I thank you for all your kindness ; our kind love to our dear Brother Thomas Kirk, Senr., and family, we will answer their letters as soon as we can. Mrs Holbrook's also—and others.

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### TO THE NOTTINGHAM BRETHREN.

BIRMINGHAM, *June 15, Year 5.*

DEAR AND BELOVED BRETHREN,—We have the pleasure of informing you that we are in good health, and that the Cause is still in a prosperous way here. Last Sunday the congregation was great, and perfect order and silence observed, and the greatest attention paid to the Word of God.

You are aware that the time is up of James's 'prophecy' about Foley, there are one or two here staggered about it, how is it with you at Nottingham? We trust there are not many of you that would think that the

*literal* fulfilment of such a thing could save you ; remember that the prophecy was given for the blind followers of Joanna Southcott, who have been the bitterest opposers to the *fulfilment* of the Word of God, by their obstinate blindness, and they are the greatest mockers. And is it any wonder—as they still continue to mock and despise the Lord, refusing even to read so as to be able to form a right judgment—that their ‘bonds are made strong’ ; for now, as they so much look for signs and wonders, they will still be more hardened in unbelief by the seeming failure of this prophecy (which has failed *according* to the way fulfilment would *naturally* be expected), and others will come and take their places. Deep in wisdom are the ways of God ; and let all remember that Charity and the Child is come, ‘Charity never faileth’ (*see* 1 Cor. xiii. 8). And what is Charity ? It is to believe to the fulfilment of the Word of God,—‘He that believeth in me, as the Scriptures hath said, out of his belly shall flow rivers of living water.’ And, ‘the works that I do shall he do also ; and greater than these shall he do ; because I go unto my Father’ (*see* John vii. 38 and xiv. 12).

This is it that can *never* fail, for it is the Word of God alone that is the *incorruptible* seed, which liveth and abideth for ever ; this is the ‘foundation laid in Zion,’—‘on this rock, saith the Lord, I build my church, and the gates of hell shall not prevail against it.’

‘But whether prophecies’ (saith the Spirit by Paul), ‘they shall fail ; whether tongues, they shall cease ; whether knowledge (human), it shall vanish away.’

‘But now abideth’—with you who truly believe, and whose faith is not built upon signs and wonders—‘Faith,

hope, charity, these three ; but the greatest '—the completion, and perfection of all—' is Charity.'

You know that the trees were to be pruned in June, and who knows but that many may be pruned this June ; and it is a *good* thing to be pruned and cut and trimmed ;—a word to the wise is enough.

You will please to excuse our short letter this time. Kind love to all.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

You will greatly oblige me if you will give my warm love to Brother Weston, and to Wm. M. and his wife. I feel more grateful to them than I can express for their kindness to my poor dear children. I feel quite happy about them, while I am engaged in my Heavenly Father's work, to Whom I shall ever give thanks for giving them such friends.

God will reward those who receive, and show kindness to him whom He hath *sent*.

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*Extract.*

BIRMINGHAM, June 19, Year 5.

DEAR BROTHER PIERCE,—It gives us pleasure unspeakable to find you all so happy together ; this is more to us than would be all the wealth of the country ; and as the Spirit by Paul says, ' Now we live, if ye stand fast in the Lord, for ye are our joy and crown of rejoicing.' We are exceedingly sorry to hear of the illness of your children, and hope the dear little things will get through ; it is a trying complaint for children ; I know what I used

to feel to see my little ones suffer under it. Give our kind love to Sister Pierce, hope she will strive to bear up courageously, looking forward with hope in that God whose promises cannot fail; tell her to set her affections entirely on *things above*, and lean wholly on the God of Love, and He by His power will overcome every evil *for her*, if she will *submit* herself wholly unto Him, becoming *in all things* obedient to His will.

It is a long time since I had a letter from Ann, her kind letters were always a great comfort to us; well, it will not be long, we trust, before we have the pleasure of seeing her, and then perhaps she will inform us of the cause for not writing. I have asked myself sometimes, Have I offended my dear Sister in any way? I hope not; for indeed I love her, and it would cause me much pain if I had given her any cause to become slack. Give my love to dear little Mary and Joseph, and please, dear Brother, to tell William and Margaret that it is my wish for them to sign their names with the people, if they are willing, and I think they will be. You may reckon on seeing us in about a fortnight.

We are surprised that the Chesterfield Committee should so misunderstand our letter; we gave no such orders that Brother Brentnall should receive the money for the books; . . . we shall write to them to-day and rectify the mistake if we can.

We admire your tickets very much indeed, but you know you must not have the honour of *inventing*, though we must give you the credit of improving, for it is a great improvement—I felt quite delighted with them;—but it was Brother Bradley invented them at the first, and when

the Birmingham friends saw your improvement they said, 'Well, Nottingham can improve, we see, but Birmingham invented them!' We wrote to Barnsley two days ago, for we have not heard from them a considerable time, they have not answered our letters; we sent to ask if a visit would be acceptable from us. We have heard a good account of Brother Franks, he is making himself very active in disseminating the Word of God in every way he can, but the Friends have no place to meet in. His Wife still opposes him, but he remains quite firm, and he gets the Believers together, sometimes at his Brother's, and sometimes at other houses where he can; this we heard from Brother Phasey, who was over here last week. We have had a letter from Brother Smith, Blyth, and they are going on very well.

Your zeal at Nottingham makes Zion greatly rejoice, and we anticipate the happiness of once again seeing those whom we so much love. . . . We sincerely thank you, dear and beloved Brother, for your labours in the work. God will greatly reward you, and we know *does now* reward you.

From THE CITY OF ZION,  
THE LORD IS HERE.

Give our kind love to all the dear friends, in which Brother Bradley, and his Wife and Sister unite. *Fare ye well.* We feel much for our dear Brother Kirk, I shall long to see him, and shall hasten our journey as much as we can to come to Nottingham.

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*June 4.*—You will be so kind to send us the letter that was written in answer to Joseph Zebulon of London, we

did not keep a copy of it, and he has sent us some more of his visitation, and we wish to send him that letter in answer, for though it was written it was never sent to him.

We have sent you now one hundred of each pamphlets, and the Letters, and shall thank you to send some to the places where our people are, no doubt they would wish to have them. . . .

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BIRMINGHAM, June 19, Year 5.

DEAR BROTHER BUCKLEY,—We were heartily glad to have a letter from you, and to find a little stir in your quarter. The Beast is beginning to roar, for he knows that his time is short. The 'religious' people everywhere we go are greatly alarmed, and warn their flocks against us, setting Zion forth as the greatest Impostor that ever appeared on the earth, and an horrible Blasphemer; and we must acknowledge the truth of the assertion, *in a sense*, for we shall *so impose* (the Truth) on them, till we see the end of their doctrines, viz., falsehood and darkness. And if they *call* it blasphemy, we shall continue to 'blaspheme' against their delusions, till all see and know the Truth. This is our object, and our God will support us till we see the end of Jezebel, the Mother of *Witchcraft*, and all her hierarchy!

You are, we suppose, informed by the friends at Chesterfield how we go on here; we have had great opposition, but shall inform you of all particulars, when we see you. We are going round on a visit to all the friends everywhere, but cannot say what time we shall



come to you, but will send and let you know, just before we do.

You wish for an explanation of the 30th verse of the 24th chapter of Matthew. Read verse 29—'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.' See Mark xiii. 24—'But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.' Luke xxi. 25-28—'And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.' See again, Isa. xiii. 9-13—'Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for evil, and the wicked for their iniquity; and I will cause the

arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger.' Again, Ezek. xxxii. 7, 8—'And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the lights of the light in heaven will I make dark over thee, and set darkness upon thy land, saith the Lord.' Joel ii. 30 to end—'And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.' Rev. vi. 12-14 —'And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.' Now *see* 'Strange Effects of Faith' (J. Southcott), Part V., p. 223—'And when the moon is turned into Blood, then all are washed in that Heavenly flood.'

Now, my Brother, I have here brought these parts of the recorded Word together, that you may have a right understanding of the subject;—that you may see that all these things mentioned in these Scriptures, *have had* their fulfilment in ZION, to whom all the Prophets gave witness, and upon whom the tribulation, mentioned in verses 9 and 21 of this same chapter (Matt. xxiv.) came; who is the 'Elect' spoken of in verse 22, for whose sake the days of suffering were to be shortened, Satan's power cut off from him, and *Life* brought into the world. This great tribulation must first be endured by the Character appointed to bear it, that the Scripture might be fulfilled; and then by means of this tribulation, the Sun is 'darkened'—that is Sin is put out, and Man, who is the Moon, no longer gives his light; and the stars (the numerous false ideas and speculations of human intellect) fall from Heaven (the mind formed for the *abode* of Light); and the powers that were in Zion,—the powers of Darkness—were shaken out of him.

And then he saw the sign of the Son of man appear in himself, which 'sign' is that which Satan could not give—the knowledge of God's Truth and of His ways. Which, in the Creature's experience, was like the lightning shining from the east (God) unto the west (man) (*see* verse 27), so vivid and strong that all God's marvellous working to bring forth His Son, made of a Wo-man, was now seen by him; *all his former thoughts* vanished, and 'like the baseless fabric of a vision, left not a wrack behind.'

He now saw that all that was recorded in the Bible, from beginning to end, was all prophetic of the end. He saw that the account of Jesus appearing among the Jews,

with the sufferings, and death, and resurrection, etc., was only a *Vision, a representation of his coming in the end*, that is in Zion;—here is the ‘Garden of Gethsemane,’ *where* he sweat great drops of blood falling to the ground; here is the Cross whereon he was *crucified*; here it was where he cried, ‘My God, my God, why hast thou forsaken me?’ Here it was where he was *buried*; and here it is that he is *risen again*; and here he is *ascended* into Heaven and sitteth at the right hand of God; and *here* he *ever liveth* to make intercession for you, who, by him do believe in God who has raised him up from the dead, and given him Glory; that your faith and hope might be in God. And here is *the Mediator* between God and man—the *Medium* and means whereby God draws nigh to man, and man draws nigh to God; that is, they become united! The Sun of human wisdom is put out, the Moon (or man) no longer shines in darkness, but is turned into Blood—into Woman (spiritually), bringing forth the Eternal Word the Son of God, which is *Life*!

And now, all that receive him, are washed from their ignorance in that Heavenly flood, and a *new understanding* is given; your eyes are opened to see the truth of all things; and you now see that God’s thoughts are not as yours, nor His ways as yours. For you thought that the Lord *had been*, and that he died for your sins, and was raised again for your justification,—and yet you were not made just! But now you will be made just and right before God, having His just and true *light* within you.

Now, Brother, in Zion stand the ‘New heaven’ and the ‘new earth,’ wherein dwelleth righteousness;—Here are the Sun, Moon, and Stars created, which became

visible on the Fourth Day, *i.e.*, the Fourth Year in the New date [when the New Mind was *seen* in speech and writing]. See Gen. i. 16—'And God made two great lights; the greater light for the rule of the day, and the lesser light to rule the night, the stars also.' Verse 17—'And God set them in the firmament of the heaven' (*i.e.*, in Zion) 'to give light upon the earth, and to divide the light from the darkness.' And now God beholds with delight the works of His hands, He *sees* that *good* which He promised, brought forth to man. So God has shaken the Old heavens, and the earth He has removed out of her place, for it was in darkness,—it was without form, and void, and darkness was upon the face of the deep. But God said, 'Let there be light: and there was light.' And now he that commanded the light to shine out of the darkness, is shining into your hearts, to give you the light of the knowledge of the Glory of God, *in the face of Jesus*. See 2 Cor. iv. 6.

You can now perceive from these few *hints* here given you, how the Word of God is fulfilled in Zion, and eventually the whole world will be brought to submit to the Standard of Truth, but of the way and time you need not make enquiry, or be anxious;—for those that obey the Word of God will be safe from fear of evil; the clear revelation of the Truth will terrify all who have slighted the Lord as he is now come; and then they will be convinced who is the Character on the earth, whom God hath chosen for His dwelling-place; for the power and Glory of God will be seen evidently in the *works* of the Creature. And great glory, honour, and happiness will those experience, that now are his Friends.

We shall now conclude this with our kind love.  
Farewell. *From THE CITY OF ZION,*  
THE LORD IS HERE.

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BIRMINGHAM, *June 22, Year 5.*

DEAR BROTHER KIRK,—I assure you that we feel very much for you in your illness, and shall come and see you as soon as possible, when we hope to have the pleasure of finding you in better health. You and your dear partner have had a great share of trials, and you have had great blessings, and great blessings are laid up in store for you, blessings of which you have no adequate idea. Cheer up my Brother, and look forward. Enjoy the *present* blessing in God; I mean the blessed Word of Truth, which—you receiving—seals you an Heir of Life. So you are shut in the Ark that will float, and carry you safe over all the billows, till you rest for evermore with the Lamb on Zion's Hill.

Please give our kind love to Brother Maltby, we were very thankful to him for his letter. May he have a thorough knowledge of the hour that *is come*.<sup>1</sup> And we believe that if he were to be asked the question, 'Watchman, what of the night?' he would answer and say, 'It is dark and cold, but the Sun is about to arise in his splendour, and then there will be no night, but one day.'

<sup>1</sup> Mr Maltby was a 'Watchman' by occupation, to cry the hours at night, in that period,—1830.

Well, good-bye, Watchman ; and to Night, Adieu !  
 Tedious and long, we've had enough of you.  
 Hail, blessed Morn ! that ushers in the Day,  
 The gloomy shades of Night to chase away.

Will you be so kind, dear brother Kirk, as to inform  
 the Brethren at Ilkeston, that we shall soon visit them.  
 It will oblige your Brother,      ZION,  
    THE LORD IS HERE.

Farewell! Peace attend you all for evermore. We  
 leave the dear Friends here with mingled joy and grief.  
 They all express their sorrow for our departure, but  
 are glad too, that others will have the Word of Life  
 taken to them.

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LONDON, *June 30, Year 5.*

DEAR AND BELOVED BROTHER PIERCE,—We write  
 to inform you that we have been here one week, and  
 we have found all our friends well. We did not inform  
 you where we were going to when we left Birmingham,  
 because I thought that William and Margaret might  
 have felt uncomfortable at our coming to London, think-  
 ing perhaps in their little minds, that the time would  
 be long before they might see me; therefore we con-  
 cealed it. We now are glad to tell you, that we leave  
 here on Friday morning for Nottingham; we are in-  
 formed that a Coach goes out at seven o'clock, and if  
 so, we shall be at Nottingham at eleven or twelve at  
 night, but of the hour we are not certain, however we  
 shall be with you *about* that time, by the will of God.

Great is the pleasure in the anticipation of once more seeing our dear and beloved friends.

We hired a Chapel here in London, and called as many people together as we could—of those that were *looking for* the Kingdom of God; we had many opposers, but Truth moves on in spite of *all* opposition, yea, and *shall* move on *in spite of* 'Hell'; and be sure *that* 'Hell is moved to meet' me now I'm come to *claim my own* (*see* Isa. xiv. 9); but shall those powers conquer me? O no! Vengeance, vengeance! is my cry, and vengeance I will have for 'tis *decreed*. Yea, is it not written, that 'in the portion of Jezreel shall dogs eat the flesh of Jezebel' (2 Kings ix. 36); and what is the portion of Jezreel, is it not in the heart of 'the sheep that was lost'? It is. Well, my beloved Brother, we will tell you a little more when we see you; we hope you are all well and at peace. Please to excuse this short letter, I am now surrounded by all the friends, and there are several strangers seeking important intelligence on spiritual matters, so that I can scarcely get *time* to write; all send their love.

When we left Birmingham Brother Bradley and all the Friends were well, and we felt much at parting, but *do know* that we shall see them again. Farewell, till we have the happiness of seeing you.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

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## TO HANNAH DAWSON, DERBY.

NOTTINGHAM, *July 23, Year 5.*

DEAR SISTER,—We have had it in mind for some time past, to write to you, for we have heard from several of the Brethren, of your faith and of your patient waiting for the Kingdom of God in time past, under the Divine Mission of Joanna Southcott, which you steadfastly depended upon, knowing in yourself that it was of God, and must be fulfilled.

Well, dear Sister, you now see that He who spoke by Joanna, is the God of Truth, for He hath fulfilled His Word so far at the present, as to bring forth the *Mark, i.e.,* the Son spoken of throughout her writings, by which you know that your full redemption draweth nigh. And you know that the fountain must first be cleansed before the streams could be pure, which Fountain is Zion—the woman, the virgin: As it is written, ‘The Law shall go forth out of Zion, and the word of the Lord from Jerusalem.’ And again the Spirit by Paul saith, ‘Out of Zion shall come forth the Deliverer that shall turn away ungodliness from Jacob, and so all Israel shall be saved.’

And this is the meaning of the word of God given through Joanna Southcott, viz., The woman must be first redeemed, before her children can be made free. So the Virgin purity, that is—the unadulterated Word standeth in Zion; and this is the Woman, your helpmate—the Virgin, the undefiled, unto whom the promises belong, as it is written (Ps. cxix. 1), ‘Blessed are the undefiled in the way, who walk in the law of the Lord.

Blessed are they that keep his testimonies, and that seek him with the whole heart.' See also the Song of Solomon v. 2—'Open to me, my sister, my love, my dove, my undefiled.' Now this is Zion: so that those who talk about the 'woman,'—we mean the professed believers in Joanna—saying that she must appear, know not what they say; they judge after the flesh, and think that God sees as they do, not considering that God is a *Spirit*. For the Wo-man is the Lord, and the Devil was always against her, and so she was lost, but now she is found, and lovely and amiable she is, in the eyes of those who can see her, because she brings the good fruit—the Word of Truth, the Gospel, which is the power of God unto salvation, to all that believe. Which Holy Child will now be born in all hearts that gladly receive him; and we doubt not, dear Sister, but that by this time you know something of this Child in yourself, for it is Innocence, Love, and Truth, producing in the heart what the Scriptures speak of, viz., 'The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.'

You have, no doubt, read our Books, so that we shall not write much to you just now, and also we trust to see you ere long, which we much desire, and then we can have the pleasure of speaking one to the other.

We are going in a few days to Chesterfield, and several other places, and as soon as we can will call at Derby.

Be of good cheer, my dear Sister, for God will grant you the desire of your heart; you shall find that you are not forsaken by your Heavenly Lord above.

All the Friends here desire to be remembered to you in kind love. The number of believers increase daily, and are growing in Grace, and in love of God.

Farewell, dear Sister! Accept of our kind love, and be assured that Zion's love is the love of the Lord.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

NOTTINGHAM, *July 29, Year 5.*

DEAR AND BELOVED BROTHER BRADLEY,—We received your kind letter dated 28th inst., in reading which we had great pleasure, to find you persevering and pressing towards the mark, and that in you the Lord is ruling in the midst of his enemies, and this is the decree my Brother,—That as sin has reigned unto death, even so, now grace shall reign through righteousness (mind *through* righteousness) unto eternal life (Rom. v. 1). And now, how is it to reign? Surely if a man is a king he has subjects, and if there were no subjects to rule over, he could be no king. Well: you have had in you a number of ungovernable, unruly and riotous children, for they got the better of you, and they would have made an end of you, had not a hand behind the screen upheld you all along, which knowledge was shut up from you, or you were shut up unto the faith that should *afterwards* be revealed, that is to say until the Lord should be revealed in you. Now you are the Lord's House, and the Lord who is the Light and the Love, has now risen up in you, as a Son over his

own house, and so he is the Bishop in you ruling well his own house, 'having his children in subjection with all gravity,' *i.e.*, he hath the dominion in you, and by wisdom you will go on till those subjects are become subjects indeed, and shall be no longer accused of riot or of being unruly. You will perhaps say, Ah! but this has allusion to Zion particularly; but Oh, my dear Brother, what is Zion but the Mark? One that hath received the Grace of God for you, one in whom is put the little leaven, that the whole lump may be leavened, and remember what the word saith:—

'No more in thee, they all will see,  
Than in thy friends abound,  
And those who are thy helpers here  
Will in the end be crowned.'

That is, you will have the kingly dominion and power, as well as the firstborn, to rule with perfect and complete authority in your own house, and this victory is gained by righteousness, that is, by sound judgment, by true and just judgment, to see as God seeth, for so is Zion 'redeemed with judgment, and her converts with righteousness.' Well, now hearken how Zion judgeth, and his judgment is just. I am the Son of God because I am Christ's *humanity*, God hath chosen Zion as the Birth Womb, or Temple Body, wherein the *Spirit* hath performed his deeds of wonder, having entered the regions of death and hell, and has burst its Iron Bars, and come through death into life;—and then the creature saw the inestimable pearl that was ever hid from view, he saw it in himself, as Jesus said (John xvi. 22), 'I will see you again, and your heart shall rejoice, and your joy

no man taketh from you;—then the joy is this, viz., Christ is incarnate in human nature, and what man can rob me of this joy? This is the Tabernacle that God pitched, and not man, and as man was not the builder, neither can he destroy the building, Oh, no, it is a Tabernacle that shall not be taken down. And now my Brother, will you not follow Zion in this Judgment, or Righteousness? Yes, you will, for you know that the armies that won in heaven followed him upon *white* horses, that is, they were standing in the *same righteousness* and strength, having their hearts sprinkled from an evil conscience, and their bodies (*i.e.*, their minds) washed with pure water. Now, when a man thinks that God imputes sin to him, he has an evil conscience, and can take no rest, but when he sees that God is in Christ reconciling the world unto himself, not imputing their trespasses unto them, the reception of this truth cleanses the mind from all that evil thought, for it was the 'devil that sinned from the beginning.' Then the heart turns towards God in love and praise, and reconciliation takes place, for the devil that *defiled* the mind by evil thoughts, is (by receiving the atonement) removed out of the way. Now you know that an atonement signifies an agreement, or satisfaction, well, how could God be satisfied whilst Satan was triumphing like a traitor in man's grief, and prevented his creature and Him from coming to an agreement, that they both might walk together in love and harmony? He could not bear the corrupt nature in His sight any longer, and therefore he let His vengeance fall upon the sinner, that is, upon the devil; but, ah!

here was the cause why it was said, Gen. vi. 6, God repented that he had made man, 'that it grieved him at his heart;'—Satan had got into God's own House, yea! *into His own Son*, and in the violence that was needful to be used in getting the cursed adversary out, the Son was a sufferer. Ah! but what heart can conceive his sorrow, it grieved God at his heart, and made his beloved Son cry out, 'My God! my God! why hast thou forsaken me?' And who is God's beloved Son? Is it not Zion? It is *he* who drank the cup of trembling in this sore conflict. Well, God's justice is now satisfied, for He hath wrecked his just vengeance on the Liar, and hath cast him out of the Temple, and hath accomplished His work of reconciling the Holy Place, and this was the justice of God to slay the rebel, and to save the man. So now judge of the love of God to man by this, and *thus* judge that if one died not *for all*, then were *all* dead; and that as he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them, and rose again; and this is the Mark for all, that as God dealt with one, so will he deal with all—*not* in the sufferings and death, but in the pleasure, life, virtue, and immortality brought about thereby, for all the promises made to Zion, are yours, for ye are Christ's, and Christ is God's.

So now what can harm you, seeing that we now all stand in the one Covenant of Grace, for it is the justice of God to save man, and this justice is manifest in removing the stumbling block out of the way, and His love now appears in sending His own Son in the likeness of sinful flesh, that in him sin might be condemned, and

if the Son of God had not come in this order, how could sin be condemned in him? Sin must be *in the flesh*, and in the flesh it must be tried, cast, and condemned, and the flesh must triumph over it by God's power, as it is written, 'I'll shame him then by simple men.'

Then now say aloud, 'Thanks be to God who giveth us the victory, through our Lord Jesus Christ'; this you may boldly say, for ye are chosen in him before the foundation of the world, that ye should be holy and without blame before him in love, having predestinated you to the adoption of children unto himself, unto the praise and glory of his grace, wherein he hath made us accepted—in the beloved, for God beholdeth you *all in* his beloved Son, for his Son is only the face of the earth, and how would a face alone do? Surely it could not do without all the other members or parts, which form the whole body, and you know the body is known by the face, for sometimes when you walk behind a person in the streets, you say, 'That is like the looks of such an one,' and you cannot decide whether or not before you see the face, so now the face appears foremost, it is in the front and it is naked, though it has to bear the cold and all weather, wind and storm, but the body is tender and must be covered, and the face is gladdened when the body is warm and comfortable, though it is itself obliged to bear all dangers, and is well content so to do; and in the face are the eyes [and likewise the faculties of *all* the five senses] to *see the way* for the whole body, and spy out the best way *for it to walk*, and be assured it will always go the best way for the *safety* of the body. And what could the body do without the face,

or the face without the body, for they make *one* body, and *one* only, and *by* the face *all* the body is *known*, and so are all that believe *known in one*, nor hath God 'beheld iniquity in Jacob, or perverseness in Israel, but is well pleased for his righteousness' sake'; and if He is well pleased for his righteousness' sake, He is well pleased with you, for my Father loveth you because ye have loved me, and the whole body make but one beloved Son, and so ye all who believe are loved with the same love, there is no difference, and now let my love be fulfilled in you, I in you, and you in me, and *all in one* God, one light, one love, one heart and mind, for ye are all one in Christ, one Zion *where* God dwelleth.

Now my dear and beloved Brother we have here given you a few things, and there is plenty of room for you to enlarge, I know your ideas expand upon every subject, and I know that it is your delight to be the means of instructing your brethren, Oh, how am I delighted to hear the letters of the friends with you, they love you much for the truth's sake. Go on with courage my dear brother, and God will be with you as you have found him, and you will find him more abundantly,—the labourers indeed are few as you say, but it is the Lord's harvest, and he will raise up more faithful ones like yourself in a short time. We have stayed at Nottingham a little longer than we intended, by the entreaty of the friends. We visited Ilkeston last Sunday accompanied by many of the Nottingham friends, we spake in the open air, standing upon a waggon, there was a vast number of people, it has set the village on fire completely, have heard from them to-day, the Word has had effect upon many minds,



this we are sure of—it cannot fall to the ground and be lost, it will bring forth its fruits in due season. The friends here are in great glee, in the hopes of receiving a visit from you, I could wish it were while we are here, but we shall leave here on Monday next for Mansfield, I long to see you, we often think of you, and talk of the comfortable and happy evenings we have spent together, but we rejoice more than all that God has called you to his blessed work, and that he has blessed you with powers and abilities to set forth His Word of Truth, and that your praise is in the churches, and that by you glory and honour will be given unto God by many. Accept, my beloved Brother, of my thanks for all your kindness, and of our kind love.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

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TO MRS BRADLEY (with the foregoing).

NOTTINGHAM, *August 6, Year 5.*

MY DEAR AND BELOVED SISTER,—Your kind offer in your last to print any of the writings which we want printing is thankfully accepted. Since we have been here, we have been much engaged, and we believe much good has been done by our coming, shall get some writing ready for the press as soon as possible, and will let you know. I am happy to inform you that I enjoy a comfortable state of health, am *particularly* hearty, sorry to hear of the afflictions of our dear friends at Birmingham, Oh! may

my heavenly Father soon relieve them from their distresses, please to give our kind love to all. Now dear Sister B., I sincerely thank you for your kind letter, and kind Christian love, the strength of your faith warmed my heart, and brought a tear of kind remembrance when I thought of all your kindness, I have you before me as perfect in my eyes as though you were present, and your dear husband and sister, I feel as really with you as though I saw you with my bodily eyes, and I may say with Paul, 'rejoicing and beholding the steadfastness of your faith in Christ.' Oh! my dear Sister, what trials have you passed through, how have I felt for you! God knoweth, my heart has been wrung with keen anguish for you many times, knowing what you have endured from the enemy within, and your trials without. But let me ask, Have you had one too many? No, and when you weigh them in the balance of what Zion passed through, I am sure that you account them but light. I am sorry that my delay in writing has caused you anxiety, yet I know your kind and loving heart, that so it *would* be, for I know you love God, and loving God you love him that is begotten *of Him*, for the Truth's sake that dwelleth *in us*, but hope you will excuse this time, for we have been very busy here, have had Meetings for instruction almost every night, and so many making enquiries, and other engagements, all tending to the good and furtherance of the blessed Cause.

I hope you will be strong in the Lord, fight the good fight of faith, and *lay hold* of eternal Life, let your will sink into God's will in all things, and believe and encourage the blessed thought that God is Love, and you

will find His love fill your heart, and know that God is *in* you, look for Him *there*, and converse *with* Him *in yourself*, for you know that Paul talks of 'feeling after him'; *believe* that God is in you, for it is evident that He is in you, or you would not be *desirous of his light*, and *to enjoy* his precious love; but *let Him rise* within you, do not load him with *unbelief*, hear how the Spirit complains (Amos ii. 13), 'I am pressed under you, as a cart that is full of sheaves.' *Unbelief* has always bound the Lord *in the earth*, and kept him groaning *as a captive* in a dungeon, and it is only for you to hear the love 'trumpet,' and let your heart re-echo to the sound, I mean 'let the peace of God rule in your heart,' for God longs to enjoy you—His creature, 'open ye the gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in.' So fear not, my Sister, but stretch forth the hand, and *take of* the Tree of Life, I know you *have* taken of it, but I wish you to *eat heartily*, for there must be 'no *complaining* in *our* streets,' and I am fully persuaded of you—that you will be filled with what your heart desires, for that is what God has promised, and he will not fail.

I am happy to hear of dear Sister Witton, that she remembers Zion, and be assured that Zion loves her with you, and hope that when we have the pleasure of seeing you again, we shall find you all well grown and in God's liking. I thank my God on every remembrance of you all, that he hath been pleased to *give you to me* in Truth, and in love. May his peace rest upon you, and his light and truth burn bright in your breasts, then, both he that sowed, and he that reaped, have still greater cause to

rejoice together, in *addition* to the happiness *already* experienced.

Give my kind love to Sister Witton, and accept the same yourself.

*From* THE UNITED ZION,  
THE LORD IS HERE.

CHESTERFIELD, *August, Year 5.*

DEAR BROTHERS WOOD AND WOODIWISS,—We had the pleasure of seeing your last letter to Nottingham, and it rejoiced our heart to find that there are a few at Barnsley, who are so firmly fixed on the Tree that the Winds cannot blow them down.

You know, my beloved Brethren, that if there were no trials of your faith, you would not know what faith you had. And it must be proved that God is omnipotent in His people.

You have heard that God is omnipotent, and so he is in all the outward world ; but what good does that do the beholder of His power ? Certainly the effect of God's power in all visible things, causes the thinking mind to *wonder* with great admiration ; and many there are who can speak largely and beautifully on these subjects ; and these are they who ' by good words and fair speeches ' deceive the simple. And this is the Religion of all the world ;—with their eloquence and sophistry they divert the attention (to external objects), and tickle the refined ears of men ; and such pass in the world for good men, and men of God. While, alas, it

it is all tinsel! 'A potsherd covered over with silver dross'— Reprobate Silver.

Those wild and airy dreams  
They pass for *solid* good,  
While they that dream, the Lamb despise,  
And trample on his blood.

In vain then is all the eloquence and high-varnished talk of Babel, all the world is drunk with it, except those who are now by means of the precious Word of Life, passing over from death to life; these, and these alone, have the proofs *in themselves* that *God is Omnipotent*; that His power is almighty.

You know it is written, 'The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, nor the covenant of my peace be removed, saith the Lord who hath mercy on thee.' This is the promise made to Zion, and all that stand with Zion. But in Zion first the fulfilment of the promise must come, and here the mountains must first depart.

God's omnipotent power must be made known in Zion, first to the throwing down of the mountains. Therefore the coming of the Lord is spoken of thus in the Song of Solomon, 'Tis the voice of my Beloved: Lo! he cometh, *leaping upon* the mountains, skipping upon the hills.' That is, treading the powers *of darkness* under foot, the mountains of sin and corruption, which have ever stood in the Moon; and here it was that Satan must be conquered, and the Lion and the Lamb must here lie down together.

For the mountains were so great and dark, that the sunshine could not come unto you, until they were thrown

down. (See 'Continuation of Prophecies,' p. 35, last part.) And now we must inform you who the Moon is, and you shall plainly see that it is Zion, who is the Moon *turned into blood*, although once a Turk's head was there. Now the Blood is Wisdom, *the Life of the* 'world to come'—the resurrection-life of the Just; the Heavenly flood that swept away the 'world of sin' in Zion:—

'And when the Moon is turned into blood,  
Then all are washed in that Heavenly flood.'

Now turn to Ps. lxxxix. and you will see that I, Jesus, am the Moon, in whom the solemn feast-day is come, *i.e.*, in Zion, for 'Jesus' and 'Zion' are one. 'Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a Psalm, and bring hither the Timbrel, the pleasant Harp with the Psaltery. Blow the trumpet in the New Moon, in the time appointed, on our solemn feast day.' Read this Psalm through.

And now what saith the trumpet in this great day of the feast? Doth not Jesus stand and say, 'If any man thirst, let him come to me, and drink' (*see* John vii. 37). And in the following verse you are told where the water of life should come forth from—to wit, 'out of his belly' who should believe to the fulfilment of the Scriptures; or who should have the Scriptures fulfilled in him, 'Out of his belly shall flow rivers of living waters.'

For in Zion, Jesus is a Glorified Saviour, He is come down from the Cross, no longer appearing as a guilty Malefactor, but is proved to be a Prince, and a Saviour exalted in Zion to give repentance unto Israel, and remission of sins. For, as a Prince in power hath he

prevailed over the 'Man of Sin,' casting him out of his habitation, and destroying his strongholds; and hath laid in Zion for a foundation, the 'Ebenezer'!—the Stone of Help, or Helpful Stone, which is the Word of Truth. 'And other foundation can no man lay, save that which is laid in Zion'; which is Christ-Jesus—THE LORD. So here is the Moon turned into blood, or man turned into God, or very God and very man, *one* 'Christ,'—the faithful and true Witness, the beginning of the Creation of God.' The New Man, or New Moon.

Now, you know that when the natural moon appears it looks very small, and it goes on progressively until it comes to the full; and when at the full its effects upon our globe, and upon animals are very wonderful and powerful. On all insane persons, how powerful is its operation, their madness is then fully discovered.

Now this shows you the appearing of the 'faithful witness,' or New Man, who is called the faithful witness in Heaven, whom God appointed, and decreed should appear *in his season*. Read Ps. lxxxix. from verse 35—'Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and a faithful witness in heaven, Selah.' Again, read Ps. lxxii. 7—'In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.' Read also Deut. xxxiii. 14. And see that all the precious things are put forth by the Moon, or New Man—'Joseph,' or 'Shiloh.' You know that when the natural moon comes to the full, then it declines gradually, until it quite disappears and

there is no moon to be seen. Then see what the Spirit by Joanna saith on this point:—

‘There is a night where there’s no Moon at all,  
Which plainly proves to man the Devil’s fall.’

And where must he fall from? Must he not fall from God’s faithful Witness—the Moon; for this is God’s mysterious way of bringing about His purposes, viz., that in His chosen or Elect Servant, Satan should appear, and in him (the ‘Elect’) should bring forth, or cause Iniquity to come to the *full*. For you know that Joanna said that the Devil was in the Moon, that is, he had his seat in the faithful witness, and there he sat till his iniquity came to the full. And then, as the natural moon recedes and goes back till it quite disappears, so Satan’s power must fall from God’s faithful witness, which is Zion. And now Zion saith with a loud voice, ‘Alleluia! for the Lord God omnipotent reigneth!’ Satan is conquered in the Moon, and the Lion and the Lamb appear there in his stead.

Now here is the truth of the Scriptures and of Joanna’s Writings, both appearing together in plain and simple words, ‘not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.’

‘So here’s the mystery of the Moon,  
To Bruce’s *vision* it is come;  
For he is so transported here:  
In Heavenly Glory does appear.’

That is,—Bruce was the Shadow of Shiloh, or Zion, who ‘was translated that he should not see death,’ but that



he should see, *living in himself*, LIFE ETERNAL, as saith the word in Job, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom mine eyes shall behold for myself, and not another; though my reins be consumed within me' (*see xix. 25 and on*). Now this prophecy is fulfilled in Zion, who seeth God in human flesh.

Life is now in the Pot, though once there was death therein. *See 2 Kings iv. 38, read to verse 42.* Here is a clear and beautiful and strong representation of the way and manner of the coming of the Lord, as he is now come in Zion. Note: Elisha comes again to Gilgal, now Elisha is God, the name signifies—*My God saveth, or the health of the Lord.* And Zion, the chosen or Elect Servant, and *Son* of God, is Gilgal, to whom the 'saving health' of God is come; and here it is that all shall find Jesus risen again, as it is written, Jesus told his Disciples to go into Galilee, for there they should see him;—and the same is Gilgal.

But before Jesus could be seen risen there, it must be proved that *death* was in the Pot, by means of the wild gourds that were shred into it. O thou man of God, said they who eat thereof, there is Death in the pot! And this is the Alarm that was sounded in God's Holy Mountain; but you see that when the alarming drum beat, Elisha ordered Meal to be put into the Pot, and the Meal killed death, and no evil remained in the pot.

Now this 'Pot' is Zion, or Gilgal, in which all evil was gathered together in order that it might come to

its end, and have its overthrow. See Hosea ix. 15—'All their wickedness was in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more; all their princes are revolvers.' So you see here was death in the pot, but the Meal—the Holy Ghost, or the *Spirit* of Truth—being put into the pot, behold there is Life in the pot, and not death. So now you may eat without fear, for there is no evil in the pot, or Gilgal, or Galilee.

But here the twelve stones are pitched, which are brought up out of Jordan (the *Judgment* of God), which has brought unto Zion all those Powers, Graces, Qualities, and Virtues, which the twelve stones signify. Read Book of Joshua iv., beginning at verse 19, also our Book the 'Refutation of John Collins', [Reprint Vol. IX., pp. 158-9].

In these stones is expressed all the Blessings of the Everlasting Covenant of Grace, to be enjoyed by Zion, and all who stand in, and with Zion.

Now my dear Brethren, read this letter with deep attention, and the passages to which you are referred. Read with a humble and an obedient heart, and God will greatly enlighten you to enjoy the truth of them.

We know that you are already convinced that the Standard is fixed in Zion; but you shall know it more and more to your eternal happiness, and everlasting salvation.

We should be glad to visit you oftener, but we cannot; for everywhere we go our time is so taken up with public speaking, and conversing with both friends and strangers, that we find it impossible to pay that atten-

tion (by writing) which we could wish, to our dear Friends, and which their love to the truth, and to us for the Truth's sake deserves of us.

But we trust that all will consider the great work that we have to do, in establishing the Word of God in every place we go to. The persecution we have to encounter, and the mockery we have to endure, besides the many among the people who are striving after the Truth, but are weak, and are like the 'starting horse,' starting at every wind that blows; these we have to nurse and dandle on, as it were a mother's knees, with care and tenderness, until they grow strong enough to *walk*, and this must be to fulfil the Scriptures, which say, 'Then shall ye be borne upon her sides, and dandled upon her knees; and as one whom his mother comforteth, so shall ye be comforted in Jerusalem.' And again, 'He shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young.' And this is the work that we have to do in every place where we go.

There are many that are weak, and ready to stumble over a straw (so to speak). So we have to comfort the feeble-minded, and to support the weak that they may be able to stand; and the time and labour that it takes to do this, you have no conception of. If you knew all the time that is spent in answering all the enquiries of those who are truly seeking for light, *to know it*, and the objections of the doubtful, bringing forth the truth to convince each, you would wonder how we hold out in talking so much; and also you would bear with us when we do not write to you as often as you wish. There

are many everywhere who are enemies to the Wisdom of God, and these at times get hold of the weak believers, and by their arguments stagger them. Then they come to us telling us what such have said; then we have to bring forth the truth to them, till Satan's power is overthrown in them, and they are again set upon their feet. We praise our God that the Word has its effect in almost every case of this kind, and our dear weak Brethren are rescued out of his hands—'who now goeth about as a roaring lion, seeking whom he may devour.' But the labour and toil which attend it is great; yet the pleasure more than compensates for all the pains, to see the iron rod of Truth dash the nations to pieces, as the Word saith it should be in the end; and Zion is the end, and we see the Word fulfilling every hour, which makes the labour only joy, or turns it into the pleasures of Paradise!

ZION.

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MANSFIELD, *August 9, Year 5.*

DEAR BROTHER HOLLAND,—We very much regret that it has not been in our power to visit you ere this, for we have had you on our mind very much, knowing that the enemy has been at work at Chesterfield to make discord among those who desire to be at peace; and that you have been tried in some respects; and it is a good thing to have the senses exercised, for then it is that you can prove of what kind your faith is, for if a man is not tried how can he know his power to stand. Therefore

you know it is written, 'Whom the Lord loveth, he chasteneth, and scourgeth every *son* whom he receiveth.'

Now it may be that what James (Mr Twort) predicted respecting Mr Foley, has been a trial to some, because it was not fulfilled according as man may think it ought to be. This was the case in Joanna Southcott's time, when she predicted her Father's death at such a time, and because it did not take place then, many were offended, and gave up the Visitation;—but this proved that they had not a fixed faith, to stand to the end. The faith of such people was built upon signs and wonders; and they would follow a Prophet or a Prophetess whose predictions came to pass as they said,—this would have been *the Mark for* them; they would have readily declared that such an one had the great power of God, seeing that they foretold certain events so correctly.

'This must be God,' say they; and after such a Prophet they would go, and would readily adhere to all the doctrine and teaching of such a prophet. This is the way that thousands of people have been led astray by Prophets in all ages; they have imagined that because a man may have the spirit to foretell future events, that *all* their sayings would be right.

But Scripture shows us that a Prophet may give a sign or a wonder, and that it may come true, and yet the doctrine of such an one might be erroneous and misleading,—he might be leading them to follow strange Gods! Please to read the 13th chapter of Deuteronomy to end of verse 5. Now this chapter stands for this time, it is written for the instruction and guidance of the Believers

now (after the forerunner's example). And you are told here that God will permit visitations to arise, in order to prove who are his people, and who are not; for Wisdom's children will *follow Wisdom*, and not visitations or prophecies, and they will see that, though a man may have the power to foretell future events given him, yet he has not the Wisdom of God to link the Scriptures together, and show the truth of them without a veil; and they will depart from them, and will cleave to the Lord, who is come to bring to light the hidden things of darkness, and make manifest the counsels of the heart. Who alone can guide into all truth!

Now respecting the prediction about Mr Foley,—it was given for the blind followers of Joanna Southcott, who are the greatest mockers and despisers of the Coming of the Lord in the way he has. Did not the Lord tell them not to be mockers, lest their bands be made strong. And now the saying about Foley is *not come to pass* according to the *letter of the word*, their bands *are* made strong; and as they love to be hardened in unbelief, and to follow their own spirit, and will not even read that they may be convinced, so they are given up to vile affections; and such will wax worse and worse, and in fetters of darkness they will be strongly bound. They will find that God does not trifle with men, for His Word is made plain for all to understand. None can miss their way that will come to understanding;—so that all are without a just excuse for abiding in darkness.

Take notice: Foley stands in unbelief, pride, obstinacy, and rebellion; he is filled with wrong judgment on the Word of God, and is opposing his natural wisdom

to God's. He was a servant, but he is not the Son, and it is written (John viii. 35), 'The servant abideth not in the house for ever; but the Son abideth ever.' And now Folly—which is the *substance* of Foley's name—is put to death in all who receive the Son, who is the substance of all shadows. So in them Foley, as the servant or *shadow*, is *dead*, and in them the substance of the shadow is living.

And now, my Brother, if the prophecy of Foley's death as a man had been literally fulfilled, it would not make you any wiser in God's Wisdom. The knowledge of the Word of God is to redeem you from evil, this is the Standard to which all must come; all must see that the Word of God is fulfilled in Zion. Zion drank the bitter cup of wrath, so that it passed from you. Therefore to you that believe, there is no death, neither sorrow, nor crying, nor any more mental pain; for if one bore the curse for all, then the children are free; Life—Eternal Life must come to them! If this was not to be the case, for what then did Zion suffer, as recorded in Isa. li. 17 to the end, which we wish you to read. Were not these sufferings for your sakes, that you might be saved from wrath and condemnation, and that all the blessings which God hath promised to man, might be brought unto you; which will shortly be the happy lot of all that rely on the Word now given.

We are happy to inform you that we left the friends at Nottingham all well, and going on with great zeal in the work of God; their numbers are increasing, and they daily grow in love to God, and to one another. We are glad that you have engaged the Clubroom for us, and we

know that God will work by us, for His own honour.  
How is Brother Brentnall, though poor man he is greatly  
afflicted with illness, yet hope that it will be for his profit.

With kind love

*From* THE CITY OF ZION,  
THE LORD IS HERE.

## TO THE NOTTINGHAM BRETHREN.

MANSFIELD, *August 13, Year 5.*

DEAR AND BELOVED BRETHREN,—We arrived safe  
at this Town of '*Stone*'; we call it so, because you  
know it is built of stone, *and is well named Mansfield*,  
for as the town itself is, so are the hearts of its  
inhabitants, hard as stone;—for (excepting two or three  
choice friends) this place produceth everything contrary  
to love; hardness, harshness, sourness, wrath, blackness  
and darkness, hatred of God. What then, think you, must  
be our feelings, entering into such cold, frozen regions,  
after having just left the warm and loving bosoms of our  
dear warm-hearted friends at Nottingham. Our feelings  
were indeed keen, reflecting on the contrast; and many a  
time—although so short a period has elapsed since—has  
the remembrance caused a sigh, and sometimes a tear,  
recollecting your kind affectionate love towards us, which  
on every occasion, you so cheerfully and readily have  
manifested. Now we shall call Nottingham *God's field*;  
for surely we sowed wheat there, and the ground is  
good, and a sweet and pleasant, yea, and a bountiful



crop it produceth, even light and love, the glory of Heaven, the delight of God and man, and the very wine that cheereth the hearts of both. And *this* the Vineyard shall continually produce, both for Zion and his converts; for the bounds are fixed for the raging sea, that it shall no more turn again to cover the earth; but the delightful springs of fresh and living waters shall continually be sent from the fountain of Gardens, and the well of Life shall run into the valleys, and among the hills, that every beast of the *field* may drink, and the wild asses quench their thirst: by them shall the fowls of the heaven have their habitation; and the voice of love shall be heard among the Branches. God shall continually water the hills from his chambers; and the earth shall be satisfied with the fruit of his works. Read Ps. civ.

Well, we are now at Mansfield, and we have been seeking for a place to speak in, but without success, for there is no place here where the Son of Man can lay his head. For, as we said, it is all of cold stone, and hard as adamant; which has made Zion to say, with bitter tears, 'Ah! is it nothing to you, all ye that pass by, that for your sakes Zion hath been ploughed as a field? Will you not stop and consider, and see if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me, in the day of his fierce anger?' Thus doth Zion mourn, and complain in the Spirit, in this cold *dead* place. Yet is 'Jerusalem as a menstruous woman among them.' (*See* Lam. i.) But O my God! my Heavenly Father! do unto them, as thou didst unto me; let all their wickedness come up in their face, that they

may see and *know it*; and that they talk to the *grief* of him whom thou hast smitten, and that they slay the broken in heart. Then when they see their wickedness, their hearts will be smitten, and they will grieve for him, whose sighs are many, and whose grief bursteth forth like the bursting forth of waters, *because* so few consider the works of God, or regard the *operation* of His hands.

'O God! make them like a wheel, as the stubble before the wind. As the fire burneth wood, and as the flame setteth mountains on fire. So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord.' Read Ps. lxxxiii. Here is the decree for the opposing *spirits*.

We had an invitation from Sutton (a village about three miles from here), there are a few warm hearts there, and they provided a place for us to speak in. We went on Wednesday evening, and there were near upon 1000 persons attended; we suppose the room itself would contain about 600, and all the rest obtained a hearing as well as they could.

You may imagine that amongst such an assemblage, there would be many of the noisy and tumultuous sort. It was so; but there were such a number who were anxious to hear, that they soon stilled the troublers, and demanded silence. We opened the meeting by singing Zion's Hymn, and though you know there is but little melody in our voices, yet it appeared pleasing to the people, and they all seemed seriously attentive on hearing the words given out; and when we began to speak there was complete silence, and we both had great liberty in

speaking. We continued for about two hours, and now and then, when mention was made of the deceptions practised by the Wolves in Sheep's clothing, the self-called ministers,—frequent cries of 'That's true,' 'You're right!' etc., etc., were heard from several present; in which all (except a few of the Blackcloth tribe, of the lay sort, that were there) seemed to unite.

When we concluded, we retired to the house of one of the Friends, followed by a numerous rabble. But all that were serious and sensible, stood in groups here and there, and expressed their perfect satisfaction with what they had heard. Among whom there were many Deists—for in this place there are a great many professedly so,—these, with the professed Christians, declared that our arguments on, and explanations of the Scriptures were incontrovertible. And one and all earnestly invited us to come again, which we promised to do in about a fortnight's time.

There are about 12 or 14 Believers here, and all seem warm in the Cause. Two of them have been Deists, and are men of sound minds, and are able and willing to maintain the Truth. The Friends meet on Sundays at one of their houses. We entered the village with a light heart, always a sure token to us that our way shall be prosperous. And we have reason to believe that Hell (the state of mental torment engendered by religious error) has received such a shaking here, that it will not recover. Some of the 'whited walls,' who had heard that Shiloh was coming, expected to find some simpleton, whose mouth they would soon be able to shut; but to their mortification and inevitable chagrin,

they found the Wisdom of God too much for them, and were as still as stones. Mind, we boast not of human talent, but as it is written, 'Let him that glorieth, glory in this, That he understandeth and knoweth me, saith the Lord, that I am God, who exerciseth mercies and lovingkindnesses to the children of men.' Yea, and plentifully rewardeth the faithful! And Zion and all her children rejoice together to see faith wax strong, and corruption overcome by the Wisdom of God; to see truth which has been so long without Fruit, now so openly declared and strongly defended; to see the Gates of Zion that were burnt with fire, again set up; to see the wall being built in spite of the enemy, who says, 'What do these feeble Jews: will they begin and make an end? Why if a fox go upon their stone wall, it will surely fall.'

Ah! go and tell *that Fox*, 'Behold I do cures to-day, and to-morrow, and the third day I am perfected.' The fox little knows the strength of the foundation laid in Zion. They may go about the City, and return, and growl and grudge if they cannot devour. And this they *cannot* do, which ye that dwell at Zion and 'count her bulwarks, and consider her Palaces,' well know. Fare ye well.

*From ZION,*

THE LORD IS HERE!

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*Tuesday morning (in haste),  
August 17, Year 5.*

DEAR BROTHER PIERCE,—We are just about setting off for Chesterfield, we were disappointed yesterday of

the coach. The bearers of this have been to hear us at Mansfield, and they seem to wish (as they were coming to Nottingham) to see some of the Friends; and as we had a message to send we took the opportunity of getting them to call on you, . . . (some article to buy at the Printer's, and send on to Chesterfield) . . . Now Ann, my dear Sister, the rest is for you. I have had a remarkable dream about you, it is of a nature that I like to keep it to myself; but I judge it right, as my dear Sister and *my child* whom I love, to *warn* you that you cleave close to God that you may be *protected* from all evil, both of a spiritual and temporal nature; walk *humbly with* God, my beloved Sister, remembering to strive always to do the things that are pleasing in *His sight*, whatsoever things are lovely and amiable, good and just both in the sight of God and man, *that do*, and the God *of peace* will be *with you*.

I have not time to write more, don't let what I say *alarm* you, for *you are* beloved of God; so *walk with* Him and great will be your happiness. Farewell my Sister and my dear Brother Pierce; give my kind love to all.

From THE CITY OF ZION,  
THE LORD IS HERE.

Brother and Sister Phasey and all friends send their kind love.

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CHESTERFIELD, August 28, Year 5.

DEAR BROTHER KIRK,—We write to inform you that Sister Kirk is very well, and you may be sure, is in her element.

We went to a place called Dronfield, about six miles from here, to visit a few Believers there, and Mrs K. with other Sisters accompanied us, and returned last night. We were excellently entertained in temporal things, but had not enjoyment in spiritual things, for the people there are like a bed of cucumbers—cold. We are happy to inform you that there are at Chesterfield some warm and lively hearts, they treat us most kindly, providing comfortable lodging, and will not allow us to pay for any necessary, but supply us with the best of everything.

Mr Holland is turned back from following the Lord though,—our last Book has choked him. Is it not true which is written:—‘The time will come when they will not endure sound doctrine, but after their own hearts shall heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and be turned into fables.’ He has fallen in with a blind man, of the name of Broomhead, who professed belief in Zion some time ago, who is not only naturally, but spiritually stark blind, and has a deal to say—after the wisdom of the old school.

This blind man leads poor Holland:—so ‘the blind is leading the blind.’ And though we set him completely fast, before Holland’s face,—so that he could not answer a word; yet Holland is so staggered in judgment, that he says he cannot understand it (the doctrine), and shall have no more to do with the Cause. However we discharged our duty toward him, by warning him of his danger; and there we leave him.

We had a dreadful uproar at our Meeting-place the

other night; a disorderly mob rose up against us, and made such a noise that we were not suffered to conclude in peace. They then put out the lights, and a dreadful confusion ensued; James and myself were hustled among them shockingly, they rushed upon us like yelling wolves, or tigers, and tried to crush us between them;—but we were not afraid, knowing that they could not harm us, and after much struggling among them, we at last gained the street, and walked home, followed by a most insulting and blackguard mob. Mrs Kirk came just in time to witness the scene, and will, when you see her, give you more particulars.

We go to Sutton next week, and from there to Ash-over, and Sister Kirk will perhaps go with us.

But don't fear Brother, we shall send your dear partner back again safe to you. Cannot write more just now. Fare ye well—my dear and beloved friends and brethren, one and all.

*From THE CITY OF ZION,  
THE LORD IS HERE.*

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TO T. PIERCE.

CHESTERFIELD, *September 8, Year 5.*

. . . Sister Kirk has informed you, no doubt, that Brentnall's behaviour and that of his wife, is not what it should be. They do not meet with the other friends; having (with others) found a private communication of Joanna's, and put their own construction upon it, without consulting me; and they were all near to falling into the

ditch. But I persuaded Cook to come to me, and I explained it to him, and he saw his error, and the snare is thereby broken. Yet Brentnall and his wife keep themselves at a distance from us. But if they *can* do without me, I can do without them.

There are great numbers here that would wish to hear us, if we had a place. Last Sunday we were disturbed by the Churchwardens, and were obliged to give over our Meeting in the middle of the lesson. They would not let us meet in the time of '*Divine Service*,' they said. They try every way to oppose us, but we shall yet gain our object here; the Devil shall not be master, no, we will fight him till we beat, and then we will crow, nay, we do crow now, and we mean to see the end of all his *crew*. Oh, how the good 'Ministers of Religion' love us, here. There were three of them passed by our door to-day, arm in arm, and a boy said aloud as they passed, 'There goes three pickpockets! Shiloh says so!' This is a sweet character for the Parsons; they must needs love us, for destroying their reputations so.

We went to Ashover and had a large Meeting, with four Methodist and Calvinist preachers among them, who asked many questions, and our answers put them to silence. And when they could not overcome us by argument, they began to abuse us, and one left the house, sending forth fire and brimstone at us out of his Hell, and it *was* a dark deep pit, and many Devils were seen ascending in the smoke of it, but they fled like lightning from us, and could do no harm.

Mr B—. says that the Spirit revealed to his wife, that James and I were acquainted for years. Now if there



were no other proof of the Spirit that they are under, this LIE ought to be enough. For be sure that James nor I ever saw one another (to our knowledge) till I came to his house, in the way you have often heard, and at the time we have told you, at the end (November 30) of the Third Year in the New Date.

And see what a horrible presumptuous Spirit they have in them. See how they trample underfoot the Son of God; see how they apply the Word of God; see how they threaten if you don't obey them, just as the Word saith by Joanna.

Well, it will make the strong, the stronger; and if there are any that can feed upon such *chaff*, let them take it. But I don't fear this.

' For Zion's Sons cannot digest  
The stubble, wood, and hay ;  
And while Mount Zion yields good cheer,  
They will not run away.'

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CHESTERFIELD, *September 8, Year 5.*

DEAR BROTHER KIRK,—We are glad of the company of your dear wife at Chesterfield, and we would willingly have detained her longer, but she said she was never so long away from you before, and she could not stop any longer; well (thought I) what a thing is love, the honeymoon is not over yet, no, nor I hope ever will be.

We are glad to find she got safe home, we were at Mansfield just as she was setting off from there, but we did not see her, for which we felt sorry, but we were so taken up about our dear Brother Phasey, who died the

very morning, that we could pay no attention to anything else, for indeed we felt greatly on his account. He was a truly honest and sincere man, and a good friend to the Cause. But he has gone to be ten thousand times happier than he could be here, for he by the blessed Word of God had the sting of death taken away, and his spirit was God's Spirit, and consequently it has gone into its own Source. This will be the happy lot of all who receive the precious Word of Truth, for the 'Word is God,' and when anyone receives *It*, they *receive* GOD! and are made heirs of God, and joint heirs with Jesus Christ. For as a man gives up his own wisdom, and his own will, he gives up the Devil, and he departs from him; and as he receives the Wisdom of God which comes by the Word, then his spirit is God's spirit, he begins to live in God the moment he *receives* the Word of the Truth of the Gospel through Zion. For *in Zion*, the SON of GOD is BORN and BROUGHT FORTH! And then whether you live or die, as to the body, or whether you sleep or wake, you are the Lord's everlastingly and eternally.

So comfort one another with these words, that you may stand in *life* which is of God; and the '*light* is the life of men.' For you know that Zion was made sin, yea, was made Satan, and all your sins were punished in him, and laid to his account. And now Satan by means of this death is destroyed, and behold, The Lord is here! For the stone that held the Lord in the Tomb is taken away, and HE IS RISEN. And now you that slept in your *graves*, are rising *from* the dead and going into the Holy City, and you have the witness in yourselves that ye have not followed cunningly-devised fables—now that

we have made known unto you the power and coming of the Lord. For the light of the Word (you seeing *how* the Lord is come) is the Witness, and none can take that from you, ye are God's witnesses that the Light is God, and 'God is light,'—and that He is a faithful God, seeing that He has fulfilled His Word according to the Scriptures and Joanna's Writings, in bringing forth His blessed Son, 'Shiloh.'

And now you may say, 'We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ.' This is the true God and eternal Life! Little children, keep yourselves from idols.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

*P.S.*—Please give our love to all friends; all the friends here unite their love to you all.

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CHESTERFIELD, *September 9, Year 5.*

DEAR AND BELOVED BROTHER ROGERS,—I was very glad to receive a letter from you; should have answered it sooner—and should be glad to answer others of our dear and kind friends, who have favoured me with letters,—but I have much upon my mind to attend to in a public way, which renders it impossible for me to attend to individuals; I am obliged to deny myself this pleasure, in order to attend to that which, just at this time, is of more consequence and importance; and I trust that you, my dear loving Brother as I know you are, will bear

with me in this, and not think for a moment that you are the less in my heart and affections, any of you; or that I can forget the many tokens of your faith and love which I have received, this cannot be.

I feel very much for you in the way that you are exercised in your mind with respect to the Visitation; you say you have felt fearful about it. 'There is no enchantment against Israel, nor divination against Jacob.' Abide in me, and let My Word abide in you, and be of good cheer; I have overcome the world, and because I live, ye shall live also. Because My Word is Life, and there is no death in it. God by His power hath both overcome the world in me, and given me His Word, the world of Life and Light; which Word is going on conquering and to conquer, and is doing this in you.

And if it is going on step by step progressively, till the conquest is gained perfectly, why do you live in carefulness? Can you, 'by taking thought add a cubit to your stature,' or can you 'make one hair white or black'? God's decree is to save man, and who can alter His decree; redeemed from death, hell and sin, you must be; yea, you are redeemed in your elder Brother, but you will have it manifested in yourself more and more, as you go on. Work with the Spirit of Truth, and remember, you are a Son of God by receiving the Truth in the love of it. For if you were of the world of Iniquity you would hate me, and not love me. And why is Zion, the Man of God, precious to you? Is it not because the new wine is found in the cluster, and the Blessing is there, even Christ the blessed Promise. Please to read Numb. xiii. 24, to the

end, also Isa. lxxv. 8-10. Now Brother, you have two kinds of people within you (*see* Numb. xiii. 30), here Caleb—*faith* says, 'Let us go up at once, and possess the land; for we are able to overcome it.'

But the darkness says, 'We are not able to go up against the people, for they are stronger than we.'

Now these two are contrary the one to the other, so that you cannot as yet, do the things that ye would; and if there were no contrary will in you, how could the power of God be manifested in you.

Now, my Brother, stand up boldly in the Spirit of Judgment, and be as a spectator of the combat between these two potent 'princes' within you, and the two great armies. What have you to do with it? The Battle is not yours, but the Lord's; he will win the field. But there would be no fulness of joy without great sorrow preceding, neither could light be manifested, nor enjoyed by you, if God did not let Darkness overspread your mind at times,—you would not enjoy the Light. The evil must cause the good to be made manifest to itself, and the good must make manifest the evil in its malicious subtlety and iniquity. And if this was not the case, you would not know or enjoy anything of God; so it is all working for your good, and the time is now come that the evil must depart from you, when it has done its office.

It is not now as it was in times past; David must come to his House, *in* you; the House of Saul will become weaker and weaker, and the House of David stronger, and in a short time you will find in yourself the Sceptre of Almighty power—the kingdom of God

that ruleth over all, and you may live without care, for your redemption is sure.

'Behold God will work in Zion!' Who has done it? was it man's carefulness, think you? No, but God's power putting His decree in force, which was—To destroy the Devil, and save the Man.

So rest in God, and wait patiently for Him, for He will not fail to do His work in you, that shall be for His own honour and praise.

What does He say? 'For Zion's sake I will not hold my peace, and for Jerusalem's sake will I not rest, till the light thereof go forth as brightness, and the salvation thereof as a lamp that burneth'; and this He will perform in all of you that receive the Word of Truth; therefore fear not, but be strong, and put on my faith, even the faith of God's elect, and stand in the promise, and not in unbelief. You are a Son of God because you receive *the* 'SON,' and as many as receive Him, to them God gives the power to become His sons.

You are not born of blood, nor of the will of the flesh; but as you have received the Word of Truth, you are free.

Give our very kind love to Sister Rogers, and your dear little daughter, also to Mrs Davis when you see her, should be glad to hear how she is in health, both spiritually and temporally.

Sister Wade sent me her love in Mrs Bradley's letter—please to tell her that Zion loves her, and we remember well the happy afternoon we spent in her garden, and all her kindness to us.

Love to Sister Collins; Zion does not forget her loving and sincere heart, and he has great pleasure in

hearing her letters. Let her be of good comfort; God does and will greatly bless her. Don't forget to mention us to our dear young friends, Holinsworth and Jenkins: I ardently await the time to enjoy your company and conversation.

Tell my beloved Brother Bradley to open the Bible and read from verse 1 of chapter xiv. of Numbers, to the end of verse 4; and if he has a copy of his last letter to me, he will see a great resemblance to it there.

Now tell him that not one of those who have provoked the Lord shall see that good land, for they are murmurers and complainers, and they will be cut off, their carcasses shall fall in the wilderness,—yea, their carcass *has* fallen *in the* wilderness, and the wilderness is now become a fruitful field; and to Hell may such discontent go, and to Hell it shall go! What have Zion's children to do with those devilish spirits? They always murmur against God and against Moses, and therefore they shall not see the brooks, nor the floods of honey and butter. No, there shall not be one of these complainers left *in you*. You shall leave them all behind, so put them to death with all speed, take your weapon (the Light of the Word) in your hand, and spare them not. What mean the bleating of these sheep, and the lowing of these kine in mine ears?

Put on Zion's life and Zion's faith; God beholds no iniquity in you that believe, ye are clean through the Word which I have spoken unto you. Harken unto me and ye shall live; and drive out the old inhabitants of the land, and let them not be as goads in your sides, and as pricks in your eyes, for Christ the True Light is in you.

Therefore 'stir up the Gift of God that is in thee, that

was given thee by prophecy,—by the laying on of the hands of the Presbytery.'

*From THE CITY OF ZION,  
THE LORD IS HERE.*

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RANBY (*near BLYTH*), *October 15, Year 5.*

DEARLY BELOVED BRETHREN AT NOTTINGHAM,—  
We have the pleasure to inform you that we are well in health.

We have been staying here with one of our Brethren, a faithful Believer, Mr Turner;—since we have been at his house we have been treated in the most kind and hospitable manner, and not only ourselves, but also every friend that came from a distance to hear the Word of God. It is truly pleasing to see how the knowledge of the Cause is spreading; it is wonderful how the people hear of it. But in the month of November many will be stirring, and turning their faces ZION-WARD, as the Almanack for the year saith, *see* the head of the page for the month:—

'This is a month of pleasing, generous action,  
Which to the people's hearts gives satisfaction.'

'And the truth of this will certainly appear among the people whose hearts are true and faithful, for they will delight to see the Sun of Righteousness going on towards the Meridian. And you will surely find that something is acting for the public good (*i.e.*, the Truth). And those dispersed, that once the same withstood.'



And will not this be pleasing to the Friends of Joanna? to see the opposers of that Blessed Truth, which alone can make man happy, dispersed, and their proud boasting put a stop to?

'Truth moves on, yea, and shall move on; and though the Jews of Britain are not yet emancipated, yet they shall be, and that before three more Golden harvests are gathered in.' (See p. 9 of the Almanack, and then look to p. 33.) 'Then shall men see whether the delusive doctrines of men, with all their idle ceremonies, are more admired by *real Protestants*, than the Revelation of God—or the Manifestation of God in human nature. The passing events will shake the sandy foundations; Gomer and all his bands, are weighed in the Balance and found wanting.'—*N.B.* The name Gomer signifies consumed, or wanting.—'These are too near the borders of the BLACK Sea to trouble us. The Heavens at this time are friendly, and those who are engaged in high *official* functions' (Zion and his friends, at the present juncture of affairs) 'seem very ready, both in this kingdom, and parts beyond sea, to heal the wounds of former misunderstandings' (*i.e.*, to give a right understanding to those whose hearts have been wounded by Men's Wisdom, who have preached hell and damnation to men instead of Mercy). 'And you may expect to hear much discontent and repining among those that make the loudest profession of Religion.'

'BEWARE OF WHITENED SEPULCHRES!'

(see p. 21) 'for these will be' (as they see the Truth gaining ascendancy in the minds of many people) 'very clamorous. So saith the Scripture of the Whore—"She is loud and stubborn—He is simple and knoweth nothing."

And is it not "better to dwell in a corner of the House-top" (the Truth in Zion) 'than in this brawling woman's wide House'? Yes: for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat. Her steps go down to hell, going down to the Chambers of death." Is not her tongue like a continual dropping of water? and as a continuous dropping will wear away a stone, so are men worn out with the scoldings of the Whore; and they will be glad to give her up, when they see what a lovely, chaste and undefiled Virgin is prepared for them.'

'And now, you that wish to have this Virgin (Wisdom) for your Bride and Mate, see that you do not slight her, for she cannot brook that; and about the years 1832 and 1833 (Years 7 and 8), her wondrous charms will be clearly seen by many; and those that now show her attention, striving with all their powers to exalt her, on them she will bestow her lovely charms. EXALT HER, AND SHE SHALL BRING THEE TO HONOUR! So now is the time for Britons to stand to their arms, and every man to be found at his post, keeping his station.' . . .

Do any of you at Nottingham, forsake assembling together? How then can it be said that you obey the Commandments of God, when the Scripture commands you to assemble together, and to be found exhorting one another; and so much the more as you find the Glorious Day approaching. And do you not now see it? and will you sleep in harvest, and so be counted an unwise Son?

How is it that some say, 'Oh, I can read at home, I need not go to the meeting.' What! will you so disregard the Command of God, and be so self-sufficient as to

expect blessings equal to those who have respect to the Word.

Don't deceive yourselves: they that sow sparingly shall reap so. And how will you bear the reproof of the Lord, and the displeasure of the Spirit within you? You have been dandled on Zion's knee, and been borne upon her sides; and as one whom his mother comforteth, so have you been comforted in Jerusalem! And will you now grieve your mother, who has in pangs of sorrow brought you forth, even as it is written, 'In sorrow shalt thou bring forth children.' And again, 'Zion must travail as a woman in her pangs to bring forth.' 'For your sakes Zion shall be ploughed as a field.' And you know that a field is ploughed up that the wheat may be sown; and this is the very way that the Bread of Life—the Word of God, is come unto you.

O my children, lay these things to heart, and cleave to one another, and do not on any account neglect the assembling together, but live and walk in the Spirit; and then, though Zion be not present with you in person, you will find a present blessing in doing the Will of God, for your presence strengthens the hands of your Brethren, and yourselves will be profited likewise, more than you are now aware of. Therefore, my beloved children, do not grieve Zion who loves you so. 'We know that we shall abide with you, for your furtherance and joy of faith; and that your joy may be abundant when we come to you again, let your conversation be as becometh the Gospel of Christ, that whether we come and see you, or be absent, we may hear of your affairs. That ye stand fast in one Spirit, with one mind, striving together for the faith

of the Gospel, and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God.'

*From THE CITY OF ZION,  
THE LORD IS HERE!*

Now, dear Brother P., we have introduced a few things in this letter, out of the Almanack, for though they seem to speak of the affairs of the world, yet they are given of God, and speak of His Kingdom. And you will see how this last-quoted portion of the Scriptures (Philipps. i. 25 to end) stands for this time. Read the second chapter, and impress and urge the obedience of this latter on the people. Look well to every man, lest any *fail* of the Grace of God. Farewell!

Oh how the Dogs will growl—oh how the Wolves will howl—to see the *feathered* fowl soaring on high,—where they've no wings to go—but still must dwell below! For 'Us' they cannot come nigh!

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BARNSELY, *October 20, Year 5.*

DEAR BROTHER PIERCE,—How much indebted do we feel to you for your prompt attention to the Friends at Huddersfield; your readiness to every good work, and your indefatigable zeal in the glorious Cause of Truth and Grace. The Spirit within me burns with love and thankfulness to you, and with the remembrance of the love and zeal of you all,—for you have given many proofs of your love of the Truth; and you are rewarded in your own

bosoms, for the Light of the Word within you is the faithful witness, which no man can take from you, for it is a Nail fastened in a sure place,—and 'Light is sown (in the field) for the righteous, and joy for the upright in heart'; and those are they, that love God's righteous Cause—notwithstanding that they may as yet be compassed about with many imperfections, and many failings, with respect to the outward nature,—as saith the Word by Joanna, 'And upright men they surely are, or they would the Cause forsake.' But who can forsake the Cause, whose heart's desire is to have all evil destroyed in them, and that Grace should reign in them *through righteousness* (i.e., right knowledge) unto Eternal Life. And this will be the happy portion of all whose hearts are upright, just and true. These are the people mentioned in a Communication given to Joanna in the year 1801, who now exult in the mercy, goodness and faithfulness of God, seeing that He hath fulfilled His Word in bringing forth His Son.

They were spoken of in the following words, 'Now I will come to the other class of people' (*N.B.* the Spirit was showing the different Spirits that would appear in men, when the Son of Man should be revealed); 'some will be warm for my Kingdom, and say, Just and Right are all thy ways; Wondrous and true are all thy Works; Wise and good are all thy Decrees, O thou Most Holy, Right, and Just! O God most Mighty, Thou wilt try the hearts and minds of many, and they like the Angels in Heaven' (or like the Glorious Trinity in Zion) 'shall abide for ever in my favour, to inherit the crown set before them, and see the Glory of my Kingdom.'

Now then my beloved Brethren, you whose hearts are

thus formed—seeing the glorious work and wonders of God *done in* Zion, rejoice and be exceeding glad ; for here is the Word of the Eternal God, given for your comfort, and for the Anchor of your Soul, that you may have strong consolation who have fled for refuge, laying hold of the hope set before you. Fear not, my beloved Brethren, for so sure as there is a God, the Eternal Crown of Glory is yours ; all is yours, for ye are Christ's, and Christ is God's. Here is the golden link that cannot be broken ; this is the threefold cord that is not easily broken.

So you stand in the One Covenant with God, and to *perfection* you must come ! So then you may now say, 'What shall separate us from the love of Christ ? shall tribulation or distress ? or nakedness, peril, or sword ; or angels, or men, or height or depth ? No : nor any other creature shall be able to separate us from the love of God, that is in Christ Jesus the Lord.' And Christ Jesus the *Lord* JEHOVAH standeth in Zion,—Michael the Great Prince is here risen, and standeth up for your help. Daniel 'stands in his lot, at the end of the days, and rests,' according to the Word (chap. xii. 13, *last* of the Book of Daniel), *i.e.*, is set down at the right hand of the Majesty in the Heavens ; Angels, principalities and powers being made subject unto him.

And into this great mystery—God made manifest in the flesh—the eyes of your understanding are now being enlightened, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints (in Zion), and what is the exceeding greatness of his power to US-WARD who believe, according to the working of his mighty power, which he wrought in

Christ when he raised him from the dead, and set him at his own right hand in the Heavenly light, far above all principality and power, and might, and dominion, and everything that is named, not only in this world, but in that which is to come : and hath put all things under his feet, and given him to be the head over all, to the Church, which is his Body, the fulness of him that filleth all in all. See Eph. i., please to read the chapter.

Now take the Word by Joanna—in connection with these last words—‘all in all.’ See p. 9 of ‘Strange Effects of Faith,’ it says—‘The Monday following’ (or it ought to be read—the Moon-day) ‘I asked Mr and Mrs L. to breakfast at my house, but they did not come. That day I was answered :—

‘Now tell him plain, he’s not the man,  
For ’tis by Pomeroy it must be done.  
Back to the Church—the STANDARD—ALL must come.  
For in the Altar I was seen at first,  
And in the Altar did the glory burst ;  
Where Simeon did the Holy Child behold,  
And in the Altar are the plates of Gold.’

Now, her asking Mr and Mrs L. to breakfast at her house, was the call of John Ward by the Spirit, in whom the Man and woman—the Lord, was to be established (for you must let the ‘L.’ go for the Lord), and he was invited to come unto God, to come unto that which was decreed for him to come unto, that he may *break* his long *fast*. But he did not come when he was called, because he knew not the *day* of his visitation, therefore he was rejected, and ‘found no place of repentance, though he sought it carefully with tears.’ And the Spirit says :—

'Now tell him plain, he's not the man,  
For 'tis by Pomeroy it must be done.'

No: John Ward was not the man, he was *alone*, and therefore was not *good*, but evil and disobedient, and must be cast out and delivered up unto death, till he found the Woman, for *She* must be his Life and Salvation, his Help-mate. Now this was the very last mite, the 'uttermost *far thing*,' and no deliverance for him till he produced it in the Court of Equity. He must leave the ninety and nine (90 and 9) that were in the Wilderness (all that he had of his own—all his possessions; and endure nakedness, and suffer his goods to be cast out of doors), and go and seek the Sheep that was gone where no man could find her.

And when he finds her, he must take her to himself, and then what is it? Is it not *Mr* and *Mrs* L.? It is: the Lord and Lady—Ad-am—the Masculine Virgin—Pomeroy—the STANDARD—the Church unto whom the 'ALL' is come back—the Alpha! or Lord of Lords, and King of Kings. Now *see* Gen. ii.—'And the Lord caused a deep sleep to fall upon Adam; and he slept. And He took one of his ribs' (the Bone, the good), 'and closed up the flesh instead thereof. And the bone' (the Spirit of God) 'which the Lord God had taken from man, made He a woman' (or builded a woman), 'and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a Man' (*i.e.*, the man Adam) 'leave his father and mother' (*i.e.*, the Devil and unbelief), 'and shall cleave unto his wife, and they twain shall become one flesh.'



And this is the one flesh, in whom stands Jesus Christ ; and whosoever denieth that Jesus Christ is come in the united twain—the 'one flesh,' is Antichrist. For all men shall know that the Word of God cannot be broken, nor the 'bone' of *that Man*—Christ Jesus. For now this mortal hath put on immortality, and imperfection hath put on true perfection.

Now we say that it was on Monday morning that Mr and Mrs L. were called first to *break-fast* ; and they disobeyed. This MOON-day means the hour and power of darkness, when the Chief Priests and Elders, and Captains of the Temple came and took Jesus, to put him to death. See Luke xxii. 52. The Lord was denied, and crucified. Yet on the SUN-day, the Day of Light, he is risen again, triumphant over death and hell ; which is the Sabbath of rest for all.

*From* THE CITY OF ZION,  
THE LORD IS HERE !

Now my dear Brother we will say no more on this subject at present. Please to read it to all the Friends. Have written a letter to Sister Holbrook, in which you have an account of our journey.

Our dear Brother Woodiwiss was very kind, and will spare no expense to get the Cause established here. He has taken the Theatre at 10s. per day.

Will you be so kind as to take a copy of this letter (not of the postscript) and send it to Birmingham, and one to Mansfield. We should be glad if the Ilkeston Friends could have a copy of everything we send. We comply with your kind request, to come to Nottingham

on the 26th. And do you desire the time? Well, so do we just as much as yourselves.

TO NOTTINGHAM.

Fly swiftly time—exert your powers,  
And waft us to that favourite spot,  
Where oft we passed the blissful hours,  
Nor can those seasons be forgot.

'Tis Nottingham! 'tis there I mean,  
Where Love and Truth find soft repose :  
A soil which bears the *living* green,  
The tender Lily and the Rose.

Still come ye soft refreshing showers ;  
Ye Southern winds cease not to blow ;  
Till every plant in those lov'd Bowers,  
Unto perfection's height shall grow.

Till like the sturdy Oak they stand,  
Whose strength defies the Northern blast,  
Till deeply rooted in that Land,  
Where ne'er can come the nipping frost.

Where Sol alone—the Orb of Day,  
With his refulgent beams of Light,  
Eternally hath chased away  
The gloomy, sad, and darksome night.

Pleiades too—the lovely Seven,  
Shed their sweet influence o'er the plains,  
Making each heart a perfect Heaven,  
Where Peace and gladness ever reigns.

ZION.

I would not wish you to send the above lines to Birmingham. They would feel a little jealous perhaps; thinking that to Nottingham was given the preference. But you know how it is. Nottingham first received

the Word; and the remembrance of you altogether is very dear to us; and so are all the Friends there.

Brother James most cordially unites with me in kind love to you all. We have seen one of the Friends of Huddersfield, and he seems to yield to the truth. I think the Barber's Razor will consume the Beard.<sup>1</sup> Farewell.

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BAKESLEY, *October 25, Year 5.*

DEAR BROTHER KIRK,—In our last to Nottingham we said that we would give you the particulars of our Theatre Performance here. The Theatre was engaged for us by our dear Brother, and true friend to the Lord's Cause, Mr Woodiwiss, and we had a great number of Bills stuck up in all parts of the Town, and circulated in various ways by our zealous Brethren here. Yesterday forenoon we made our appearance upon the stage, for the Benefit of Shiloh and his friends. We had a crowded audience, and were heard with admirable attention. The house was filled in every part, except the stage which we kept clear for ourselves. Our subject was showing the root of evil, and the deception of all the Clergy; and proving from the Scriptures how mankind are imposed upon by their doctrines of hell and damnation; and under this fear they are supporting a set of men, who from the Archbishop down to the least layman, are all 'perjured' persons, they having sworn an oath,

<sup>1</sup> See Epistle to Mr Harling of Huddersfield, from Sheffield, Vol. I., p. 118.

that they are called of God; whereas we showed them from the Scriptures, that they are not called of God, but are the false Christs and false prophets mentioned in the Bible; because he that presumes to speak in the Name of God, and the thing that he speaks comes not to pass, he is the prophet that God has not sent, but he has spoken presumptuously. We then showed how these false Christs tell the people that Christ had redeemed them, whereas no signs of redemption are seen to appear, either from the invisible misery of the mind, or the outward temporal miseries under which the poor labouring classes incessantly groan, and more so of late than ever in this country, whilst thousands of pounds are drawn (by sophisticated and plausible speeches of men, who make it their study to deceive) from the hard earnings of the poor people, to send missionaries to ameliorate the circumstances of the Black slaves abroad, while all the poor *white* slaves are still kept in bondage at home.

We then appealed to themselves, whether their prophets had told them lies or truth, by saying redemption had come to them. We asked them, with what propriety they could sing, 'Britons never shall be slaves!'—while they are still in their chains, and the greatest of bond-slaves, both spiritually and temporally; and we also showed them, that the blind 'guides,' and voluptuous clergy were the cause. (Claps of approbation from the whole house!)

Some explanations of parts of Scripture were then given, to which such attention was paid, and so still were the whole, that you might almost have heard a pin drop.

We concluded the forenoon Meeting in perfect order and peace,—about 2000 hearers. In the afternoon the assembly about the door before it was opened was immense. They came and begged of us to speak to them outside, as it was impossible for half of them to get in. This we would gladly have done, but as I had a hoarseness, it would not do for me to speak in the open air.

The house was again filled to excess, stage and all: Now for Act 2. The curtain was drawn up, and the *Prompter* was in his place, and we commenced with reading the 23rd chapter of Jeremiah. Perfect silence reigned till a number of the Black-cloth tribe, who had gathered together in the front boxes, disturbed the Meeting. We asked them if their Craft was in danger? One in particular, whom it appears they had selected as their champion—a friend to Priestcraft, and Head Constable of the Town—wanted to say much, but was hissed by the whole house, being about 3000. James pointed to him, and said, 'Hold your tongue, you naughty Black man.' And told the people that if they wished to find the Devil, always to look for him under the Black-coats. (Thundering claps for several seconds.) And cries against the Black-coat gentleman; 'Throw him down'; 'Turn them out'; 'Let the men proceed; they speak truth, we will hear them. They speak too much truth for you Methodists, and you cannot stand it.' (Universal uproar.) Cries of 'Shame, shame to interrupt men for bringing us such truths.' 'Down with priestcraft!' called from all quarters. However at intervals we spoke, but were continually interrupted by the above gentleman and his gang. My

hoarseness was an impediment to me; however, when there was perfect silence obtained for a hearing, the whole congregation could hear me very well. But I think never did the Black Tribe get such an exposure before; and to the entire satisfaction and manifest approbation of the large and respectable audience.

There were upwards of 500 outside, who could by no means get to hear. Thus ends Act 2., but I have not told you half the particulars. We came out amidst great multitudes, and to the honour of Barnsley not a single insult was offered to our persons, as we retired from the Theatre.

We must now inform you that we have had letters from London, and our friends have been going on there with great spirit, but have met with powerful opponents, and we leave here to give them some assistance. Shall stay there but a week, in which time we shall meet those who oppose the Cause, and we have no doubt shall silence them. We then return to Sheffield direct.

It is now the 25th of October, and as CRISPIN, PRINCE OF SHOEMAKERS is here, Brother Wood and family, with ourselves are drinking Health and Prosperity to KING CRISPIN!—you know what is meant. (*See Vol. V., pp. 157-175.*)

In one month we trust to have the happiness of seeing you, till then Fare-well, Yea, and ever after.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

LONDON, *October 30, Year 5.*

DEAR BROTHER KIRK,—We received the box and your kind letters perfectly safe, for which we thank you.

We merely write now to inform you that we shall leave London on Wednesday next, shall therefore arrive in Nottingham on Thursday, and shall have the pleasure of staying with you one day, which is all the time we shall have to spare, as we must be at Sheffield on the Sunday following, to commence our work of 'vexing the Sodomites' in that quarter. The chapel, we expect, will be ready for us, and we have written to say that we shall be there at that date.

We have the pleasure to say that we found our friends all well and in good spirits, and they were very glad of our appearance among them. We have had Bills circulated announcing our arrival, and appearance at the Chapel on Sunday.

Please to tell Brother Pierce, that we are much obliged to him for sending us the paragraph from the newspaper.

We shall tell you the particulars of what may transpire here, when we have the pleasure of seeing you. You'll excuse this short letter; all the friends unite with us in cordial love to you all; and their heartfelt toast is, with yourselves, 'Prosperity to Zion.'

*From* THE CITY OF ZION,  
THE LORD IS HERE.

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SONGS OF ZION.

FIFTH YEAR.

ALL you that wish to be quite free,  
Come my dear Friends and join with me,  
For I'm a sergeant of that band  
That lies encamp'd on Canaan's land.

*Chorus*—O come and 'list with me !  
O come and 'list with me ! !

Fair *O-live* oil and golden lamps  
Shall light you to my MASTER'S camp.  
But, if in this camp you will appear,  
*You must become a volunteer.*

*Chorus*—My Master does not strap or press,  
For HE's the King of Righteousness !

Your clothing shall be all of white ;  
Your armour shall be glitt'ring bright ;  
Your constant pay shall be so large,  
You ne'er shall wish for your discharge.

*Chorus*—O come and 'list with me !  
O come and 'list with me ! !

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AT Jacob's well a stranger sought  
His drooping frame to cheer,—  
Samaria's daughter little thought  
That Jacob's God was near !

This had she known, her fainting mind  
For richer draughts had sigh'd ;  
Nor would Messiah, ever kind,  
That sweetest boon denied.

This ancient well, no glass so true,  
Britannia's image shows.  
Now JESUS travels Britain through,  
But who the *Stranger* knows ?



*ZION'S WORKS*

Yet England must the Stranger know,  
 Or soon her loss deplore !  
 Behold, the living waters flow,  
 Come drink, and thirst no more !

From Zion's Holy Mount it springs,  
 The ' City of our God ' !  
 Here the meek ' Lamb ' for ever reigns  
 In his most sure abode.

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November.—*See* Vol. I., p. 118.  
 December 4.— „ VI., p. 90.  
 „ 5.— „ „ p. 109.  
 „ 21.— „ „ p. 121.

SIXTH YEAR  
(1831).

TO BROTHERS PIERCE AND KIRK.

BIRMINGHAM, *January 7, Year 6.*

BY this time I am sure that you must be anxious to hear from us. We arrived here from Barnsley on December 24, which place, when we left, was completely stirred-up by the sound they heard from us. In every place we have visited, Truth moves on in spite of all opposition ; and the glorious Day-star shall still move on, till the whole world its rays behold ; though we well know that the faith and courage of all will be greatly tried, and they will find much cause to be diligent in searching the Word of Truth, and meditating thereon, constantly putting on the whole armour of God, that they may thereby be enabled to stand unshaken in their faith, and have wisdom to 'put to silence the ignorance of foolish men.'

My mind at the present time is in pain about some of the Friends at Nottingham, lest since we left you, a coldness should have crept upon their hearts. O, dear Friends, did you but know the anxiety we feel lest this should be the case with any of you, and *did you believe* the glory that is to be revealed in you, you would double your diligence in storing-up the Word of Wisdom within you, and in continually drawing nigh unto God, as it is written,

'Draw nigh unto God, and He will draw nigh unto you.'

Let your hearts be constantly with him, contemplating His Infinite love to man, knowing that He imputeth not your trespasses unto you, and so shall you be strong in the Lord, and in the power of his might, and you will have an abundant entrance into the Heavenly Kingdom, and God will fulfil all His promises unto you. This cannot fail; therefore be strong in faith, and bear with a good courage the present afflictions which will be but of short duration.

We suffered greatly from the cold in our journey here, being outside the Coach, and James and myself caught severe colds of which we feel the effects ever since. For my own part, I have been very ill at times, but James has stood it much better, yet I have not been confined to bed, but have persevered in appearing at the Chapel to speak, every time.

The Bills mentioned in our last will be printed this week, they are written to expose Priestcraft, and they must enlighten the public mind on that subject, and will give more publicity to the Cause than anything yet sent out.

We herewith send you a number of Letters for the Book [*see* Vol. XI., pp. 183-377]. Wisdom will direct you what to print and omit. There are many little things perhaps, in the Postscripts which need not be printed.

We are about writing an Epistle on the true nature of Tithes, from the circumstance of Abraham giving tithes of all to Melchisedec; whether it will be done before we see you, we will not say, but it is a subject that will fully

discover the delusions of the Priesthood, how they have imposed on the World, and robbed men of their property falsely.

Not much stir this time, as yet, in Birmingham, they are very quiet at the Chapel, only a little dissent now and then, when they are hit rather hard. But no doubt there will be a commotion when the Bills go out.

The friends are all in good spirits, strong in faith, and very bold all of them, showing their love to the Cause in doing all they can to support it and make it known.

Brother Bradley gets very much enlightened, and all the people praise God for giving them so faithful a friend here.

We have received letters from America from a Sister who went there from here ; she took the Books with her, and gives account of some having received the Word of the Truth, particularly one man who was a preacher in Joanna's time, in England. It gives Brother James and myself great pleasure to find that our labour is not in vain, and we care not what we go through, so that we may finish our course with joy.

You also will rejoice with us in the blessed prospect, that—

Soon the whole world will hear the sound ;  
And praises to our God abound.  
In every land, by every tongue,  
Shall the REDEEMER'S praise be sung.

*From* THE CITY OF ZION,  
THE LORD IS HERE !

Last time I did not mention Sister Blasdale, please to give our kind love to her, and her Sister, and Daughter.

Has Mr Blasdale yet come any closer? Excuse me mentioning many by name, and be assured that all are in grateful and lively remembrance in our hearts.

We feel great pleasure in reflecting on your faith and love to the Lord in Zion, we mean in remembering Christmas-day; but bear in mind that Zion is an Englishman! The creature had his natural birth in Ireland (the Land of wrath), but from there he *passed over*, and received the New Birth in England, which makes him an Englishman, a Briton, free—and not a slave—but a native of the Land of Light and Liberty and Freedom, *i.e.*, God! And you (believing) are thereby Britons. Therefore Britons—Strike HOME! The Axe is the Word of God, use it aright, as your Captain does—left-handed—a way which mere man cannot, and is not aware of; and then you will strike fair and not miss, even if your mark is only a hair's breadth, which means a Hare. 'You shall sling stones at a hare, and not miss.' (See Levit. xi. 6 the Hare is forbidden). See also Judges xx. 16. Now the Hare is the adulterer, and corrupter of men, that is human wisdom. Is not God now showing you how to use the sling and stone, and to cast it at the Hare and not miss your mark; because God's word is Yea, and Amen: you cannot miss, for His Word of Truth through Zion sheweth you the evil and the good.

See the Hieroglyphic in Moore's Almanack for this Year (1831). Notice how that little fellow in the middle uses the axe left-handed, this is He who is in Zion! See the old corrupt Tree is three-parts down, and the Bishops, etc., *behind* are alarmed, and trying to keep it

up. See *above* the Black Fiends; these represent the doctrines of Hell-fire and damnation that Priestcraft *invented*, by which their *Trade* has been carried on. But it is of no use, the Tree must come down. Brother and Sister Bradley and all the Friends here, most cordially desire to be remembered to you all.

Have you received anything from Barnsley or Pontefract? Please let us know.

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NOTTINGHAM, *January 27, Year 6.*

DEAR BROTHER BRADLEY,—Being well assured of your love towards us, and of the love of all our dear friends at Birmingham, we take the earliest opportunity of informing you that we are very well in health. I did not take the inside of the Coach, as the weather appeared mild, and knowing what a deal we have to do, I did not like to pay double fare. (He here mentions an extra charge enforced at the termination of the Journey, through the change of Coaches, although they had previously booked and paid for the whole distance: 'in order that people might be aware of the imposition.') The weather came on rather rough when we were a few miles on the road, but we were well wrapped-up, and it was a very fine afternoon and not very cold.

We distributed the Bills in every place we passed through—at Lichfield, Burton and Derby; we were surrounded by mobs of people, and many respectable persons said that it was time that some bold fellows were stirred up to put down the nuisance, meaning the clergy; and

we find in every place that they are falling in the estimation of thinking and sensible people. We found all the friends very glad to see us ; but the Town is in great distress owing to the badness of its trade, which of course affects our friends the same as the rest of the people ; but amid all this they are supported wonderfully, knowing the certainty and truth of the Word of God, that their redemption is nigh, for they have learnt a parable of the Fig-tree—that as she now buds forth, they are sure that Summer is nigh. And in nature the idea of the approach of summer, after a long and tedious winter, affords the mind great pleasure, and how much more so is it gratified in the idea of the approach of that Eternal Summer, where the Sun no more goes down.

This hope, poor dear people, supports them under their complicated and numerous trials ; for having the light of the Word, and the love of the truth within them, it is the witness to them that they are passing on to a better country ; and that they are not far off but are brought nigh by the blood of Christ, is their consolation amidst the gloom of outward troubles with which many of them are surrounded.

My dear brother, yesterday morning about six o'clock, I felt a powerful working of the Spirit within me, informing me that the time was near when those who now despise the Word after hearing it, and make light of my sorrows and sufferings, will certainly have the bitter cup put into their hands ; this was so powerful within me, that it brought all my travail pains afresh upon me, as it were, that is, they were brought afresh to my remem-

brance, which made me weep bitterly for a considerable time. O! how did my heart ache for them. O! how will they bear the mental afflictions which you, by receiving the 'little ones' have escaped; though I know, my dear Brother, that your trials in a spiritual sense have not been small, yet what are they to the bitter cup of trembling which the despisers of the Lord are mixing for themselves by afflicting the afflicted; but God remembers the afflictions of Zion, and the afflictions of you all in your labouring to come to understanding, and—

<sup>1</sup> If God, the righteous whom He loves  
With justice doth correct :  
What can the sons of violence  
Whom He abhors, expect.

<sup>1</sup> The cup of trembling they will certainly feel, as recorded in Isa. li. 22, 23, and of this you are now to give them solemn warning, and do all you can to save them, plucking them out of the fire; hating the garment spotted with the flesh. O Brother Bradley, warn the poor beings! warn them in love—for my bowels yearn over them:—this moment while I write my heart throbs for them; O how will they endure God's anger that they shall certainly feel for trampling under foot His merciful goodness; surely one hour of the bitter pangs, yea one moment of that keen anguish which the bitter cup of gall did minister to Zion, would sink them to the nethermost hell.

<sup>1</sup> Bear in mind that the writings of this 'new man' must be spiritually discerned, for he being made spiritual and the Judge of all Spirits, treats *only* of spirits, and spiritual good or evil, though it would appear to the natural man that his words had some outward allusion, and were intended as threatenings against corporeal individuals.



But blessed are you who put your trust in 'God manifest in the flesh';—'who in the days of his flesh offered up strong crying and tears unto Him that was able to deliver him from death, and was heard in that he feared.'

What? did God cry to God? O no, but when God's Son became a creature—'*man*,' then must he go into hell, the deep abyss of woe; he swallowed up must be, into it he must go; and as into the dismal cloud he passed, he feared—he trembled, and exceedingly did quake, and in agony did cry, 'O my Father, if possible let pass from me this bitter cup, but not my will be done, but thine.' But no, there was no way to bring it to an end, and all its power destroy, and life and immortality display to wretched man, that of bliss he might partake. But this was the decree, viz., That as by the Eternal power—he into the deepest deep did sure descend, by that same power again he should arise and a bright day behold; not for himself alone, but for all those who do his Word receive, and it supremely love; and long, and pant, and sigh for to enjoy that all-enduring peace, and promised joy that ne'er shall end; nor cares distracting more annoy.

Haste then ye spotless train, for now you are given to see that spotless ye shall surely be. In you God beholds no fault; for that that in His sight is sin, you to His footstool bring, and there you do resign the hateful thing; and to the Priest of righteousness and King of Peace the tenth of all you cheerful give, knowing it is His due; that is, your wisdom doth give way, no more you it obey, but cast from you away that self-willed

thing. And the bread and wine you joyfully receive, for 'tis the body of the Lord—the essence of his Word. And thus you made partakers are of him who doth possess the Heavens and the earth, that He himself hath made.

And now of 'the twopence'<sup>1</sup> keep fast hold, still trading with the same,—and when the Lord doth come again, he surely will your kind care of him, and your diligence reward.

*From THE CITY OF ZION,  
'THE LORD IS HERE.'*

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# TO THE BRETHREN AT SHEFFIELD.

NOTTINGHAM, *February 6, Year 6.*

DEAR AND BELOVED BRETHREN,—We are very desirous to know how you are getting on in the Blessed Cause, at Sheffield; for though we are not with you in person, yet be assured you dwell much in our mind, well knowing that you are left as sheep among devouring wolves; and we are so much engaged wherever we go, that we cannot write to you very often, yet we trust you have received such a portion of wisdom and power from the knowledge of the Truth, as will yield you stability, and comfort for your own minds, and which enables you to stand as valiant soldiers in the Cause of righteousness and Truth. This is our hope of you, my Brethren, that you have not received the Grace of God in vain, but that

<sup>1</sup> See Luke x. 35.

it bringeth forth fruit in you, as at other places where Believers are gathered. O Blessed be the God of Truth! that seed is now sown in the earth, which must take root and grow, till all the fowls of the air lodge in the branches thereof; turning their melodious notes unto the praise of him, whose right hand and holy arm hath gotten him the victory (*see Ps. xcvi. 1*).

This morning about six o'clock, while in bed neither asleep nor awake, I had a view of the misery of man, and my heart was filled with grief; especially for the sufferings of those who are earnestly desiring to have the Kingdom of Life and peace established in themselves, and who are like the Eagle, eager to know the Truth, hungering and thirsting after righteousness; and I wept bitterly, and said, O God, why should the people be still the subjects of pain inwardly and outwardly, as they now are? Strong cries came upon me, for their entire deliverance, agreeable to the promise of God;—when I awoke with the above words—‘His right hand and holy arm hath gotten him the victory.’ These words sounded in my heart, filling me with inexpressible delight and joy.

Well, we will now try to find out what these words mean, and see if they are true, and *we know they are*, but for *your sakes* we will show the meaning of them, that both they that sow, and they that reap may rejoice together.

First—What is to be understood by the ‘right hand,’ for it is an expression which often occurs in the Scriptures. *See* Exod. xv. 6—‘Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy.’ Ps. xvii. 7—‘Show thy marvellous

loving kindness, O thou that savest by thy right hand,' etc.; xviii. 35—'Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up'; xxi. 8—'Thy right hand shall find out all that hate thee.' Read also Ps. xlv. 3-7—'Gird thy sword upon thy thigh, O mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things' (*see* the three following verses). Now, it is clear from these Scriptures what is meant by 'the right hand of God,' viz., that it is His power *put forth*. The right judgment and truth of the recorded Word, brought to light by the *living essential* Word (God) revealed in the flesh Adam or Shiloh, who is here (in the last quoted Scriptures) spoken unto by the Spirit as above—'Gird thy sword upon thy thigh, O mighty,' etc. This word is spoken to the Lord's *Anointed*, whom God hath appointed to have the Word of truth and righteousness engrafted in him, signified by the sword,—which Word or sword or right hand should teach him terrible, or glorious things; terrible things to the world—to think that by him all their buildings and grand schemes and doctrines must fall, all their projects must kiss the ground. This must be terrible to those who had built their nest so high, which they thought no *hand* could reach. 'Our tongues' (say they) 'are our own: who is Lord over us? We are the Gods of the earth, and our kingdom shall endure for ever.' The Word of *truth* and *righteousness* is terrible to these, for they know it is beyond their skill to produce the same. Secret fear takes hold of them when they see or hear of it. Yet they will oppose it as

long as they can. Proud man will not submit, until he is obliged.

But to the humble-minded these things are glorious, for they see the 'glorious things' spoken of the City of God, coming forth and now fulfilled.

So the right hand of the Lord is the right knowledge of the Word, which makes the creature who hath it revealed in him, to be right and not wrong, to be righteous and not unrighteous, to be as God, knowing good and evil; *see* above, the creature is called a God—'Thy throne, O God, is for ever and ever, the sceptre of thy kingdom a *right* sceptre. Thou lovest righteousness, and hatest wickedness: *therefore* God, thy GOD, hath anointed thee with the oil of gladness above thy fellows.'

Here the creature (Zion) who has God—the Word—revealed in him, is called God; and so he is, for he is God's Son, the *Son* of God with power, according to the Spirit of holiness, by the resurrection from the dead. And if he is God's son, is he not the offspring of God? and a partaker of His Nature? Yea, he is the Image of the Invisible God, the first-born of the *New* Creation! That is, he is re-formed or renewed in the spirit of his mind, formed or moulded anew, having a different form of mind from what he once had. Once he was darkness, but now he is light in the Lord, the vile body being changed or put off, and the glorious body of the Lord put on; and thus he is seated on the right hand of God; he is in the light, and not in darkness, for the darkness is the left hand, but the light is the right hand, where there is fulness of joy, and pleasures for evermore. Now

both the darkness and the light stood in the creature at one time, called in Scripture the goats and the sheep ; but when the time of separation came, the *King* gave judgment in the Creature, and said unto those on the left hand (the goats), 'Go ye cursed, into everlasting fire, prepared for the devil and his angels.' Now the Creature had to endure this curse, because the darkness was predominant in him, the Spirit of Error ruled and reigned in him ; this was he who showed no mercy to the poor and needy man (the Light, or the Lord) whose right it was to rule and reign. He was always kept out of his right by the usurper and adversary. So here the Creature was the Goat, because this Spirit was in him ;—and you know that whatsoever spirit rules and reigns in a man, that forms the character, for the man is in league with the spirit, and is led by it. So the Spirit of Error being predominant in the creature, he was the goat, and must endure the punishment, for the time was come to take vengeance on 'the wicked.' The type of this stands on record in the Book of Leviticus, chap. xvi. from verse 21—'And Aaron' (the Lord) 'shall lay both his hands upon the head of the live *goat*, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land of separation ; and he shall let go the goat in the wilderness.' Now the 'fit man,' or, as the Hebrew reads it, the 'man of opportunity,' is faith and patience in God's elect (the Creature) to endure this heavy judgment and sentence ; who, as a lamb, was dumb

before his shearers (the Word in the letter), and opened not his mouth. Here is the *faith* and patience of the Saints—Rev. xiii. 10. Now this goat was he, to whom power was given to make war with the Saints, and to overcome them (*see* Rev. x. 7). Yea, and it is this Spirit of darkness, who has had this power given him, that has reigned over all kindreds, and tongues, and nations. But now, he that led into captivity goeth into captivity, he that killeth with the sword is now killed with the sword. And here is the faith and the patience of the Saints—of him in whom the Threefold Holy Life, the Trinity is sanctified, and in whom is the Living Word to sanctify and make clean all people.

The Saints here mentioned, were the patience and faith of God's creature, manifested in this awful trial, to endure to be sent into a land of separation; that is, to be separated from God, to be cut off out of the land of the living—to be sent away into everlasting fire. 'Go ye cursed!' was the word, and he was sent forth from the presence of the Lord, bearing the curse, his Cross; 'and the stars in their courses fought against Sisera.' Curse upon curse—shot after shot—pain upon pain—billow rolling upon billow of the vengeance of Eternal fire, fell upon his head, until he paid the very last mite.

So here are the goats on the '*left hand*'; and the curse they must endure, called '*everlasting fire*,' because it ceased not to burn until sin (typified by the goat) was consumed, or destroyed in the Creature. Therefore it was *ever-lasting* fire, because it continued until the powers of darkness—the Devil and his Angels, were overcome; it continued *to* all eternity—that is, until *old time*, or the

'old man' was killed, or burned out; until sin (disobedience) was consumed by the anger of God—the 'Consuming Fire'—and Eternity brought in, *i.e.*, the *knowledge* of God; so this fire burned *to eternity*. So the world of sin, and all the works thereof, were burnt up, and the elements melted with fervent heat; and now the 'new heaven' and the 'new earth' appeareth, wherein dwelleth *righteousness*, and this is the *new man*, Christ, who is the *sheep* that is on the *right* hand, and all that stand with or in him. Herein is fulfilled that Scripture (Gen. xlix. 26) which saith of Joseph, 'Let the crown be on the head of him who was separate from his brethren.' But mind, the Creature—while evil was predominant in him—was the worshipper of the Beast, and therefore is fulfilled in him that written in Rev. xiv. 10—'The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the faith and patience of the Saints' (Zion) to endure this fiery trial, even to the end, of sin; 'here are they (Adam and Eve, or the man and woman in one) who keep the commandments of God, and the faith of Jesus.'

So you see the '*right hand*' of the Lord that is now become glorious in power, and hath dashed in pieces the enemy. Here is his right hand and holy arm, that hath gotten him the victory—in his creature; for God, the consuming fire, entered into His Creature to devour His



Adversary, fulfilling that written in Isa. xxx. 27—'Behold the name of the Lord cometh from far, burning with his anger, and the burden is heavy : his lips are full of indignation, and his tongue as a devouring fire : and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations' (*i.e.*, Zion) 'with the sieve of vanity : and there shall be a bridle in the jaw of the people, causing them to err.' Read to the end.

Yet this evil, this great tribulation was the source or root of all good ;—for, as out of the natural fire cometh light and heat, so, out of this spiritual fire,—God comes the spiritual Flame of Light and Love.

And here are the Three manifest in Zion ; for the Light and Love-flame overcame the anger and wrath ; so darkness is trodden down by the light, and the light predominates, having the victory, and reigns alone. And the power of love has overcome the power of wrath and anger ; so the wrath and anger ceaseth, death, hell and the grave are now no more, for Love is stronger than death.

Now, my dear and beloved Friends, this is the Rock upon which the whole Church must be built : see that ye build your house upon it, and then should the winds blow, and the floods come and beat violently, it will stand. For in Zion is laid for a foundation, that stone which will bear all weight. And He that believeth on him, shall not be confounded ; and other foundation can no man lay, than that which is laid in Zion, which is Christ Jesus, the Lord.

*From* THE CITY OF ZION,

THE LORD IS HERE.

TO THE NOTTINGHAM BRETHREN

LONDON, *March 9, Year 6.*

DEAR AND BELOVED BRETHREN,— We delayed writing to you until we could send you some news respecting the state of the Cause here, in which we know you feel deeply interested. We have the pleasure and happiness to inform you that we found all our old Friends strong in faith, not one failing; and we are greatly pleased with our London Friends, and so will you be too, when we inform you that they have, and are making every exertion in their power for the promotion and furtherance of the blessed and glorious Cause of the Divine Light and Truth. On Sunday afternoon we made our appearance at the Philadelphian Chapel, Finsbury Square, many respectable persons were present, and the Chapel was filled, and very great attention was given, and several have joined. We preached in the evening at our other Chapel, and it was crowded to excess with a respectable audience. And everything at present is going on to our perfect satisfaction; and we have no doubt but that many friends will be raised up here very shortly; and we trust that this hope will quite reconcile you all to our separation as to personal communion and society, for a while, which be assured is an equal trial to us. But let the will of God be done and not the pleasure of man, *only* as our pleasure is God's; and when the will and pleasure of God reigns in *our* wills, O this is true pleasure indeed! here is union; here is delight; here God and man are one;—here the *strife* ceaseth; love and wisdom reigns—

Christ is *risen*, and God is all and in all. Here is the perfection of the human mind; here is true humility. God reigns: and man is His willing servant, because His reign is love, wisdom, truth, joy, peace, righteousness—Charity! and 'Charity never faileth.' Therefore let everyone stand in this order, and this is the Kingdom of our God.

We have sent you the Preface for the Book of Letters [Vol. XI., p. 198], which we trust you will please get forward as quickly as possible. The Friends here are very pleased that we intend staying with them a few weeks, in hopes that thereby they shall obtain more information in the blessed Work of God. Please to tell William that his Mother is well; she has sent him a letter which you will kindly deliver to him.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

Just as I had written the foregoing, we received your kind letter, with the copy of Friend Matthews' letter, and also a paper entitled the 'Voice of the People,' containing an account of the conduct of that poor miserable being, J. Wroe;—he is one of Zion's greatest enemies, and lately wherever he went about the Country, his work was to vilify the Cause of God, as it is in Zion. Yet know what the Word saith, to Zion, 'Rejoice not when thine enemy falleth, lest the Lord see it, and it displease him.' O no, there is mercy for him, God has permitted these things to come upon him for wise ends, and let no one open their mouths about him, but rather desire that he may be healed, and that he may have a

new heart and a right spirit in him. See how the horrible world triumphs over him; but they forget their own Bishops and Clergy, many of whom have been found out to be the most abominable characters, both of the Church of England (so-called) and Dissenters. But because J. Wroe professed to be a believer in Joanna Southcott, they say, 'Have no mercy on him: he is a follower of that notorious Impostor;—nothing is too bad for him!'

O, thou infinitely merciful and gracious, and loving Lord God, my dear Heavenly Father, who hast had mercy upon me Thy servant, and brought me up from the depths of Hell, and hast cast Thy Mantle over me, covering all my sins, O, have Thou mercy upon poor John Wroe, and cleanse him from all iniquity, that he may yet be a Vessel unto honour.

The heart of thy creature whom Thou hast redeemed, does ache for him, and for all who by any wrong step have pierced themselves through with sorrow and pain. O my dear Blessed Father, I commit him and all my Brethren into Thy merciful hands. Thy mercy is infinite, and so is Thy *power to save*; and those who have erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Blessed are the merciful, for they shall obtain mercy. And what saith Thy servant, the son of thine handmaid? 'O Lord God, what am I? that Thou shouldst have respect unto such a dead Dog as I am!'

Yet we have cause to rejoice that the wheels of Providence are going round, and that God is opening the way to establish His glorious Kingdom of righteousness and peace. Cheer up your hearts, dearly beloved

Brethren, but let it be in the deepest humility, and perfect love and mercy to all. Farewell!

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LONDON, *March 12, Year 6.*

DEAR BROTHER BRADLEY,—I almost think that you have suffered some degree of uneasiness on account of our not writing more frequently, yet we trust that you know how to explain it, and you will be ready to wait with patience, knowing how we are engaged at every place where we go.

The Work continues to enlarge upon us, and consequently our care and anxiety increases with it. We have to praise our God that there are friends rising up here to support the Cause, who are not only willing to give themselves, but their property to the Lord. They have, one and all, exerted themselves to the utmost, having taken the Philadelphian Chapel in Finsbury Square for us, on our arrival; and our dear Brother Crossley has undertaken the whole expense with a cheerful heart.

We have preached there twice to a very respectable audience, who seem all attention to hear our explanations; and at our other Chapel in Hackney Road, there was a great attendance, filled almost to suffocation, and as large a number stood outside; and we have scarcely been insulted at all.

London is all alive on the subject of the 'Latter-Day';—numerous characters are rising up publicly ridiculing the Scriptures, and others (in their way) attempting to

defend them, but they are not able to stand against the gainsayers, they have not the implements to do the work ; and it would be quite amusing to you to hear the debates.

The ignorance displayed on both sides, shows off the blessed and glorious Light as God has revealed it in Zion. O how great is the harvest here ; but alas how few are the labourers as yet !

The people almost universally are looking for some great change, their minds seem stirred up like a troubled ocean :—God is wonderfully working, the Wheels of His Providence seem all in motion. Folly blusters : but Truth (though apparently slow in action) is gaining ground.

Several have joined us since we came, and we trust they will very shortly become a strong organised body. O how we long for some men of natural talent, influenced by the universal love of God and man, to be raised up, who can devote their whole time to the work. All that is wanting is to prove to the world that the Lord is now on the earth ; and numbers are ready to flock round the Standard of Truth, when once they discover where it is erected.

We have received invitations from Ashton-under-Lyne ; a great number there have read Zion's Writings with the deepest interest and profit, and have openly declared their belief of the Truth, and earnestly desire us to come, and they promise to have a place for us to speak in prepared. We expect to have rare work there ; but we know that Woman and Truth must conquer all. See how God has worked to stop the mouth of John Wroe, who has been blaspheming the Truth in Zion, everywhere he has gone. Yet we rejoice not to see our enemy fall,

O no, but we pity him, and desire that God may give him repentance to the acknowledging of the Truth.

But it is all in the great Wheel, to open the way for the Lord to reign; so let us rejoice in our God, and let feelings of mercy and compassion be in every heart for that poor creature who has fallen a victim to his passions. O God, Thou knowest how the heart of Thy servant (Zion) does ache for the miseries of all the human race, and his mouth is opened to recover them out of all delusion; and let every heart be thus affected when they hear of any having erred, and this is pleasing to the Divine Spirit of Mercy, who has said that he who shows no mercy, shall have judgment without mercy. And now God's chastening hand is upon that poor miserable being (J. Wroe) for his horrible language in saying that Zion was the Devil, and that every evil was in him, and more things too shocking to mention. But God will remove every stumbling-block out of the way; and His judgment shall rest for a light of the people.

*From* THE CITY OF ZION,  
THE LORD IS HERE!

My very dear Brother, we hope you are in good spirits, and those with you; we well know what you have to endure, and we know how hard it is to struggle *into life*. But it is a progressive work; and you know that the House of Saul every day grew weaker and weaker, and the House of David stronger. My heart glows with the warmest love and delight towards you; what pleasure have I always felt in communicating to you what my Heavenly Father has given me for you, I cannot express.

And if you have felt pleasure in the receiving how much more in the giving, for it is more blessed to give than to receive; and we trust the time will soon come when we shall again enjoy that pure and holy conversation that we have so often had together.

Have you heard anything of William Twigg? Shall be glad to know when you write next.

We shall write to you from Ashton, and tell you all particulars; your last letter was very pleasing, we shall be anxious to hear from you again; hope all is well with you all—shall not name any in particular, but be assured that we are with you in spirit, though absent in person.

Have you written to Sister Smith in America? Please let us know.

Mr Hearn desires particularly to be remembered to you, and all the Friends; he is now sitting beside me. He intends selling some houses, to supply us with means to carry on the work, and is extremely kind to us, which you will be glad to hear.

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ASHTON-UNDER-LYNE, *March 24, Year 6.*

DEAR BROTHER PIERCE,—By this time our dear Friends at Nottingham must be anxious to hear from us; and knowing your sincere love for the glorious Cause of Righteousness and Truth, we take the earliest opportunity possible to let you know the result of our visit to this place. And we have the happiness of saying that Prosperity still attends Zion, the Word of Truth



is proved mighty to the pulling-down of the strongholds. We have had several Meetings with the Believers in the Mission of John Wroe, and I think about sixty will join, who have heard the Word through Zion.

Those who join with us receive the Word with all readiness of mind, for we show them the Spiritual meaning of J. Wroe's visitation, which (for the most part) they very quickly apprehend; and they rejoice that the Deliverer is come in Zion to set them free from the bondage of corruption. You would rejoice to see how the people's minds are enlightened since we came; the gloom has left their countenances, and they begin to put on that cheerfulness that the true light of the blessed Word naturally gives those who receive it *in the love* thereof.

We have been constantly engaged with them almost every hour in the day since our arrival, so eager are they to know the truth. We expect to have an interview with some of the Leaders to-morrow, and we feel confident that, if we can get a fair blow at them, they will fall before the Spirit's two-edged sword.

The Mr Smith (who wrote to you) is quite satisfied, I have had much conversation with him. He seemed at first to oppose me; but yesterday he told me that he did it on purpose to try me, to see how opposition would affect me, and he found me stand-up against him, and wax bolder; and he watched my countenance to see if I would give way to fear, but I remained unmoved. He has written these things to his Friends in Scotland, and I have the fullest confidence that he will be a zealous and strong advocate for the Cause. He is a young man

of very great intelligence, and uncommonly deep discernment, and we are much united.

We visited the Meeting-place called the 'Sanctuary,' on Sunday, and indeed the sight and order of all their Jewish ceremonies, afforded us much pleasure in contemplating, as the *figures* of the true. There are also four houses built about a mile and quarter from the Sanctuary, directly at the four corners E. W. N. S. These are called Gates, and at Benjamin's Gate, which is the South, we spent several hours, and were very well entertained; and much amused in viewing the costly workmanship of the place, composed of Cedar and Mahogany; there is no other wood about the building, except the floors and they are all oak. And 'Holiness to the Lord' is inscribed on all their utensils and garments.

They have had the most wonderful Types and Shadows ever seen, among them, but there certainly is now an end to it all.

*From THE CITY OF ZION,*

THE LORD IS HERE.

We intend leaving for London next week, there being so much to do there, great numbers are inquiring into the work.

Fare ye well dearly-beloved Friends one and all, be assured we will see you as soon as we can. May the peace of God that passeth all understanding be with you all.

Please give my love to my dear William. We left the Friends all well at Birmingham, in good spirits, and going on with increasing love and zeal.

ASHTON-UNDER-LYNE, *March 29, Year 6.*

DEAR BROTHER PIERCE,—We are now getting ready to leave Ashton for Huddersfield, and from there we go to London. We have the pleasure of stating that the Word of Truth has gained a great conquest here; a good number have already signed their names with us.

We received a letter from Chesterfield which informs us that they have taken a Chapel there, and another at Baslow; it is gratifying to find them persevering. They request us to open the Chapel, but we shall not be able, as at London there is so much for us to do. We would be very glad if either yourself or Brother Hayes would go and open it for them on the day, which is on Easter Sunday. Or if neither of you can go, perhaps Brother Wright will, and the Friends at Chesterfield must bear the expense, if you require it. Very warm invitations have come from Bristol, to which we cannot attend just yet; Brother Wilson of London has sent them the Books, and we must visit them as soon as we can, but we are now wanted at so many places that we scarcely know what to do; but it is truly pleasing to see the work so rapidly spreading, and we hope, Dear Friends, that this consideration will reconcile you to everything. God is our witness that we long for your company with whom we have passed so many happy days. Be of good cheer, Beloved Friends, we shall renew the same again. Give our kind love to all.

*From THE CITY OF ZION,*

THE LORD IS HERE!

I have not time to write more now, every hour has been occupied since we have been here. We wish par-

ticularly to be remembered to our Brother Ball and his Wife, and long to hear of Sister Redwood. We would willingly name all, but you will excuse it.

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LONDON, *April 22, Year 6.*

DEAR AND BELOVED BROTHER BRADLEY,—We would not answer your kind and welcome letter until our first discussion meeting took place—which was last evening—as we wished to send you the particulars.

The place was well filled, chiefly with professed Christians, and a great number also of those of Infidel principles—you know what we mean,—we know that all are Infidels in reality; but we refer to those who deny the Scriptures altogether: we also had some of those who profess belief in J. Southcott's Mission; so we had some of all sorts.

I was allowed half an hour to open the Meeting; which was done by speaking on the 2nd chapter of Luke, showing that the Scriptures cannot be proved true as they stand in the letter; for it was impossible for Christ to be born in the Stable in Bethlehem, and in the City of David too, at the same time; this could not be: and if you look to the chapter yourself, you will find that the Shepherds found Joseph, Mary and the Babe lying in the Manger, all three of them were in the Manger, that is, in Jebus, or Jerusalem, for the name Jebus signifies a Manger;—and now, are not these three standing, or lying in the Manger, Zion? They are!—Joseph, Mary,

and Jesus, this you will quickly discern, and we just give you a word or two upon it, as we know that a word to the wise is enough.

When the time was expended in speaking on the Chapter, there were none present that dared take it up or contradict; but a great man here in London, a professed Joannaite, was my first opponent. O Brother Bradley you will feel for Zion here; to think that those who have boasted so much of their faith in her mission, should now be the first to betray her, and would prevent, if they could, the truth of the Word by her being proved. Surely we are in perils among false Brethren, who, if they could, would take my life; but you may be sure this great man received a flogging,—his mouth was completely stopped,—he was quite confounded; and his foolish notions shown to the whole multitude to be without foundation; he was quite cowed.

Next an Infidel spoke, but he was quickly put down. Next a very pious and learned Christian, and he had such a hard knock or two, that Zion had the pleasure of reiterated applause from all, and upon the whole it was a glorious time, and we came off victorious; and it is generally acknowledged that the Christian world are weak as water, and are not able to compete with Zion. No, no, this they will find,—for the Lord dwelleth in Zion, and who shall cast HIM down from his excellency?

The people are all animated, and no doubt but next Monday evening '*the Christians*' will get ready all their artillery; the fire is now lighted up be assured, here.

O my dear Brother how glad should I be to have you with me, there is plenty of work cut out, and you

ought to be here if it could be; we have taken one of the largest rooms in London exclusively for preaching, and we expect it will be attended by a respectable audience; the expenses are great, and are chiefly borne at present by our Brother Thos. Crossley, who pays a pound a night for the room, and also the expenses of the other Chapel, except the trifling subscriptions collected by the other friends, most of whom are poor. As for ourselves we are very low in pocket, our journey to Ashton drained us, for it was an expensive one; but we believe the friends at Ashton will not be backward in the support of the Cause, when their minds get stronger; but alas what care we for money, or life—as the Creature,—only for God's righteous Cause; and now it is coming unto a public trial, our life shall be spent, and our animal life sacrificed—if it were permitted,—but the Truth shall now gain the day; and this must be the end, for the Lord of Hosts is with us; the God of Jacob is our refuge; and we fear not the storm, nor do we fear to meet all the world, for wine is stronger than water.

We are acquainted my dear Brother with the difficulties with which you are encompassed, and remembering your liberality in the Cause, and of several of our dear friends at Birmingham, we feel much to be obliged to say to you that we stand in need of assistance.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

We thank you very much for sending us Mr Charles's letter,—James and myself read it together with peculiar pleasure. O that he may enjoy—that he in his own

heart may realise, the glorious truth which he has preached and set forth in his letter.

We thank those kind friends—all of them that have written to us,—their letters are precious to us; they know not how our hearts are cheered by seeing a line from their hands, which we would gladly answer but cannot, for we are very busy, and they will kindly excuse it.

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LONDON, *May 5, Year 6.*

DEAR AND BELOVED BROTHER BRADLEY, — We received the parcel safe containing your liberality, and that of the other kind friends, for the further carrying on of the work of God, for which we return our sincere thanks. This is due from Zion—as the Creature—and this you have, God is witness, most fervently. Yet, if it is God's cause, surely, surely, he that giveth to the poor, lendeth unto the Lord,—for it is *He* that is the 'poor man'—and what He lendeth, he will certainly repay him again. I must confess my Dear Brother, that I read with a keen pang one part of your letter, viz., where you say that you could not unite with the other friends in sending your love; I read it over several times, looked at it again and again—put it down, and took it up again. Oh, what did I feel—to receive money from you, but not your love. Surely the Lord has come as a beggar indeed, 'Am I not come to poverty.'

Well, so it must be, for it is written, 'You know the grace of our Lord Jesus Christ, that though he was rich,

yet for your sakes he became poor, that you through his poverty might be made rich.'

And he could not become poor but by coming into a poor miserable *vessel*, which was poor, and miserable, wretched, and blind, and naked. Yes, was so blind that he thought he was rich and increased in goods, and stood in need of nothing; but he was counselled to buy of God gold tried in the fire, that he might be rich, and white raiment that he might be clothed, that the shame of his nakedness might no more appear; and eye-salve that his eyes might be opened. And to obtain this he had to endure the rebukes of God, that the elements in him might be melted with fervent heat, that the new heavens and the new earth might be established in him; and oh, what were those rebukes, who can tell? Surely Zion hath a Name written in him that no man knoweth but he himself, and that is the 'new name,' Jesus, and the twain are one flesh, and this is Christ who offered up sacrifice, first for his own sins, and then for the sins of the people. For how could the Lord suffer until he became present, or manifest in the flesh? He could not. But now he hath suffered in the flesh, and hath ceased from sin; that is, he is become obedient, for he learned obedience by the things which he suffered. And whatsoever is said in the Bible, from one end to the other, was said unto him, and all was fulfilled in him. So there is no more curse if ye believe *in me*, but unbelief will bring on grief; and this, my dear Brother, was the case with you when writing your letter; you lost sight of *the Mark*. Cast off the works of darkness my Brother, and make straight paths for your feet, and rest assured



that God is doing all things well. You cannot, by taking thought, add one cubit to your stature. God will redeem the human race in His own way, and man cannot dictate to Him ; but happiness will flow unto you by *leaving* all things to Him, and like a child led by the hand of his parent, so be ye led of the Spirit ; and as many as are led of the Spirit of God, they are the Sons of God.

Please to tell Mr Binner that He that sitteth on the Holy Hill of Zion is no 'quibbler,' He *knoweth* what he sayeth:—why not Brother Bradley explain the words Mr Binner alluded to, this he could have done, only he let the Zamzummins make an inroad upon him ; so you see how true the word is, viz., 'One sinner destroyeth much good.' Does not Zion know what Brother Bradley is capable of, if he will walk with the Spirit of Truth and Love and not be refractory ? and if he is refractory what can he do against the Lord ? No, he will hurt *himself*, and he cannot go *from me*—he is bound with my chain and that is Love and nothing else,—and 'whom the Lord loves he chastens.'

Now with respect to the words in question, viz., of Joseph, Mary, and the Babe—lying in the manger:—first, let Mr Binner know that all old thoughts must pass away, not one particle or vestige left, no nothing at all: you have been fed with milk hitherto, and now you are asking for meat ; well, let us see now if you can bear it—we will try you a little. Hark ! there never was a man born of a woman in the way you have understood it ; no, never, neither did a man ever suffer on a cross of wood for your sins, as you have thought ; nor sweat in a garden called Gethsemane, as recorded.

Was there really, think you, an Angel came down from heaven at a certain season, and troubled the water in the pool of Bethesda; can you yet see things so? Oh put off childhood, and put on manhood; all, all, is an allegory.

'If I bring you to the Manger  
Will you now the Babe despise.'

Now where was this Manger that the Spirit here spoke of by Joanna Southcott;—was it not in Bethlehem (the House of Bread), and the City of David also (Zion). And Joseph, Mary, and Jesus, these three are one—in the Manger, here the Babe was born, and wrapped in swaddling clothes. When the morning stars sang together, and all 'the Sons of God shouted for Joy, then was the cloud made his garment, and thick darkness his swaddling band. *See Job xxxviii.* Did not the Lord say that he would dwell in the thick darkness; and here are the swaddling clothes in which the Infant first was wrapped, but—

'No more in swaddling doth the Infant lay,  
But now he's come in glory's bright array,  
A True Saviour, and a conquering King.'

That is, the Light is come that conquers human wisdom—the 'powers of darkness'—and treads it under foot. But the twisting serpent tries in various ways if possible (in those in whom he can find place) to cast Zion down, and make the Wo-man disobey. Now in Zion is the true Virgin Mary—that is, the Virgin Soul; the Holy Ghost came upon her, and the power of the Highest

overshadowed her, and she conceived the Holy Child, that '*holy thing* called the Son of God,' *Jesus*, that 'saves his people from their sins.' And Joseph knew her not till she brought forth her first born. And now if you wish to know who Joseph is—it is he that was separated from his Brethren; the archers shot at him and hated him, and sorely grieved him; but his bow abode in strength, and the arms of his hands were made strong by the Mighty God of Jacob; from thence is the Shepherd, the Stone of Israel.'

Zion knew not his Virgin, till she brought forth her first-born. Now see the meaning of the names Joseph, Mary, and Jesus—first Joseph, signifies increase, or increasing, or perfect; Mary, signifies Exalted, the Sea of bitterness, or Myrrh, or the Lady of the Sea; Jesus, signifies a Saviour; and these three are one in the Manger, and are '*one new man*,' raised up on the ruins of Satan's kingdom; because the substance of these three names stands in the Creature, who was but a Manger where the Beast did lodge. When the Word first came to him, then—or prior to the Birth of Life—the creature's name, or his character was Jebus, that is, 'A Manger.' The land of the Jebusites, David's enemies, who strove to prevent him coming thither. See 1 Chron. xi. 4-10. Please to read it. Now, my dear Brethren, you must perceive from this subject that all the Scriptures from one end to the other, are but riddles, which are *unriddled* by the coming of the Lord in Zion; and we expect the unbelieving hearts to say that we are quibblers. But what is the chaff to the wheat: he that hath THE WORD, speaks it faithfully, and wisdom will be justified of all her

children:—to impure minds nothing of spiritual things is pure, but 'they piss against the wall.'

*From* THE CITY OF ZION,  
THE LORD IS HERE.

Dear Brother Bradley, I feel for you very much, because I know you are encompassed with many evils, as yet; you are at times a wilderness to yourself, but the Lord has not been a wilderness unto you: leave yourself, I entreat you, my dear Brother, in the hands of God; you have done right in telling me your mind without reserve, yet it grieved me very sorely, but I must bear it, as it is written, 'He bore our sicknesses and carried our sorrows.'

Is there a thought with you—that Zion desires your worldly property? I ask this question because there may be such a thought with you, and if it be so, what wounds does it give me; for O my God knoweth that I seek not yours, but *you*. I do thank my God for you on every remembrance of you, for giving me one such faithful Brother, but I wish you to search out the cause of your troubled state of mind; of one thing I am sure—that if you give up yourself wholly unto God you will soon overcome these things that trouble you; labour my Beloved Brother to overcome yourself, and know that nothing can happen to you but shall work for your good; and I know that you believe these things and do teach them, and I know that you do at times most sensibly enjoy them; and the time is coming that 'our oxen will be strong to labour, and no complaining in our streets.' You have given great proofs of your love to the Cause,

both in giving money, and in love and zeal; and God only knows how I love you, and when you said you could not send me your love, it made my very heart ache, and brought the wormwood and the gall afresh to my remembrance; but I know you would not willingly grieve me. Accept of my kind love. Shall write again to Birmingham to-morrow or next day.

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TO MR RUSHER.

LONDON, *May 6, Year 6.*

DEAR SIR,—Your letter came to hand yesterday and we embrace the first opportunity of answering it, agreeable to your request. We had a letter from Mr Senior a few days ago, just such a one as we expected, if *any* came from him, for we know that he has not the love of God in him, but is 'one of those who creep into houses, and lead captive silly women' (people 'destitute of the truth'—the real *Man*-nature, Christ) 'laden with sins, led away by divers lusts; ever learning, and never able to come to the knowledge of the truth' (2 Tim. iii. 6, 7); he will not enter into the kingdom himself, and those who would he hinders.

He says, 'Zion is led by the Devil.' It would be well for him if he knew who the Devil was, or what he is, for then he would know himself (whilst walking in pride and self-will), for he is that character who now saith of Jesus, 'He hath a Devil and is mad; why hear ye him?' He wishes to know the meaning of the *new* date, of this we will inform you, but such a *Spirit* as Senior cherishes,

is not worthy, for my directions are, 'Cast not your pearls before swine, neither give that which is holy to the dogs, or they will turn again and rend you' (Matt. vii. 6).

Is not the New date mentioned in Joanna's Writings? Is it not said that 'within five years there should be a perfect peace?' Again, the friends were not to be warned until the 'third year in the new date.'

Now we ask was this ever fulfilled to the people's expectations? Surely not. Neither can Senior or any of the professed believers in Joanna Southcott's Mission make it clear; and if God had not *worked a way* to make it clear, Joanna's writings could never be proved true. Senior will be found persecuting *the Lord* who is now come *in Spirit* to bring to *light* the hidden things of darkness, which the Devil (the Spirit that blinds) can never do. And is it the Devil (judge ye) who is come to *prove* the truth of Joanna's Writings, and of the Scriptures? for 'God is Light,' and the Devil is darkness, and it is by *the light* you are to know whether the Lord is come or not, this is the sign, and *no other* will be given. But this wicked and adulterous generation ask for signs, saying, 'Master, we would see a sign of thee.' But the true sign they put away, because 'he that doeth evil hateth the Light.' *AB.* it is the *Light* he hates, as Senior does, and it is that dark *Spirit in him* that wishes to be worshipped, the 'Spirit that rules in the children of disobedience.' Now Sir, when did this new date begin, and 'perfect peace within five years'? No, no, it was never understood, for Joanna's Writings, as well as the Bible, are all mystery; and now we do more than any of the Prophets could do, *i.e.*, know and set forth the

mysteries of the kingdom of heaven, this was not given to any of them in any age of the world, nor even to Joanna Southcott ; then if she did not understand her own writings, how could any of her followers presume to understand them? Vain, presumptuous Spirits, taking upon them to condemn the Most High God, and reject His Word. Let Senior remember the communication given through Joanna respecting his hat, did not the Spirit tell him then to renounce his own Wisdom? for the Lord knew that He should be opposed by him, when He came according to Joanna's prophecies, and this I remind him of, as a friend.

Now friend Rusher, the New date begins when the Son is born of whom Joanna's Writings speak, from whom also was to flow the living stream of Life, *i.e.*, the *knowledge* of the Word :—

‘ But as ’tis flowing, sin will sure abound,  
They’ll froth with fury for to hear the sound,  
That like a fountain will come from on high ;  
And yet the sinners will it all defy.’

This was to be the case when the child was born ; so ‘ now ’tis life brings on the strife, behold an infant cry ’ ; and this ‘ strife ’ appears in Senior’s letter ; nevertheless God is carrying on his Work, and will establish his Kingdom in peace according to his Word. And this is now the Sixth Year of it, and happy will they be who come in ; but such spirits as Senior’s will never enter the Kingdom. Senior says in one part of his letter, that when the Man-child is born, ‘ thousands and thousands will rejoice.’ Yes, this is true, ‘ the morning stars sing together, and all the sons of God shout for joy ’ ! and if

Senior had his *spiritual* eyes opened to see the *invisible* things, he would know that thousands and tens of thousands (all the host of spiritual intelligences) are now rejoicing at this Child's birth.

‘ But those that do despise him *here*,  
Before Me never shall appear,  
Nor yet in heaven their soul shall rest.’

It is also said in Joanna's Writings thus—‘Thou'lt rejoice to see the Man-child born.’ Now we ask, *did* she see the Man-child born? how is the Word to be fulfilled; is it to be as men have thought, and so to make God a liar, who said that no man knew the way of His coming? Senior thinks in his ignorance that thousands of *people* would literally rejoice at the *outward* birth of a *bodily* child! No, God did not mean so; and if it were so, would it not contradict that word which saith, ‘Nevertheless when the Son of Man cometh, he shall scarce find faith upon the earth’?

All the host of *heaven do now* rejoice, and *they* know it and see it, but earthly minds see it not, neither do they know anything of spiritual things, for it is written, The wicked shall not see when good cometh, none of the wicked shall understand; but the wise shall understand, and ‘know their God to be strong and do exploits’ (*see* Dan. xi. 32), *i.e.*, they shall have the strength and power of God in them to triumph over their spiritual invisible enemies first, and to open the Word of Truth. These are the ‘exploits’ that are now doing, which ‘*good*’ the wicked *will not* see. Does Senior suppose that the evil spirits are to be driven away from the earth suddenly like a flash of lightning? Or must God have



His way, who hath said by Joanna, 'I will light up *one* for the Mark.' O blind unbelief! O blind reason! 'What hast thou to do with taking My Covenant in thy mouth, seeing thou hatest instruction and castest my word behind thee; thou slanderest thy brother, thine own Mother's Son.' Senior might well say, 'The devil's kingdom is on all hands,' for in him and such as him, it stands, and he would always keep it up; if he had his will the Lord should never come to reign, *unless* He would come in the way that he has planned for Him to come.

Senior directs us to read Rev. xiv. 9-12, and says, 'See your portion there, and see how the patience of the Saints is tried!' he means that he is one of those saints. Let him now accept this challenge which the Lord in Zion gives him, let him now state his views of the *whole* of that chapter, and Zion will write an explanation also, and then, friend Rusher, it will be seen where the Lord is, and it shall be seen that the Lamb stands upon *Mount Zion*, as the 1st verse in the chapter saith, it shall be seen that the Lamb is here opening the seals; and if he does not now accept this challenge, is it not because he knoweth not the truth? and *that* you *will* find he is ignorant of. He says that he believes no 'lying prophet,' but he is out here, for the lying prophet is himself; and let him fight for his own master, and by what he brings forth it will be seen who his Master is, for the Tree shall be known by its fruit. Poor being! he *prays* that God will put a stop to our delusion; well, let him pray on, it will be like the Methodist who undertook to pray Bonaparte dead, or like Baal's prophets, to whom Elijah said, 'Cry aloud, your God is asleep and must be awaked,'

but Baal never answered, neither will Senior's God, for he is not a living God, but a dead God.

He says, 'to worship the Devil is awful, I would sooner tread him underfoot.' Why then, has he not done it by this time? Why does he not take Joanna's Writings and open the mysteries of them to the world, and prove them to be of God? This he *cannot* do, God has not *given him* the power, but this power is in Zion, and Senior would prevent it being done if he could; how then can he be a friend of Joanna's? Poor misguided man! he is full of the rubbish of his own *opinions*, and destitute of spiritual life; and now Friend Rusher, if you suffer yourself to be led by that *blind* man, you will never *see the light* of God's glorious Kingdom save yourself from that untoward generation which is in that man, for the *spirit* is in him that crucifies the Lord; we know his *heart* and yours also, and Zion does the will of God, according to His Word which saith, 'And of some have compassion, making a difference, pulling them out of the fire; hating even the garment spotted with the flesh' (Jude 22). And this 'difference' is now made between you and Senior; your heart is loving and humble, and your intentions are sincere, and the Lord has great love towards you, for you have desired the knowledge of God, and vaunted not yourself, but your desire is to honour God; but Senior is not so, he has a forward arrogant spirit, full of self-conceit and pride.

Therefore fly not from Him whom you have desired to know, renounce the 'hidden things of dishonesty' in which Senior walks, I mean his works of darkness; what does he know about the 'war in heaven,' which he mentions in

his letter? He that is in Zion is the Warrior *there*, and I *have* cast out my enemy. Can he inform you where heaven is in which that war was? No : he knows nothing about it, he knows not the mystery of God's Word, for he thinks this war in heaven happened some thousands of years ago, whereas the word of prophecy in Revelations speaks of a future period, but how could the truth be understood until the Lord came, as the word by Joanna saith, 'I'll bring a mystery in the end, that shall for ever last.' And what is this 'mystery,' can Senior tell? No, he cannot: but we can show what it is—it is *God manifest in the flesh*, and nothing else, as the following words plainly declare, yet not understood:—

'Let Pomeroy stand, and hear his call  
And now a Moses let him be,  
Or else, My Judgments all shall see.  
So altogether you may feast,  
Or altogether fast ;  
I'll bring a mystery in the end,  
That shall for ever last !'

Now Mr Pomeroy was a shadow of the Man-child, and it is to the *substance* that the above call is addressed, who is the 'Prophet like unto Moses,' who was to be one chosen out from the people, and is here called to stand in the gap as the Mediator, and plead for the people, of whom it is further written, 'I have chosen me a shepherd in whom I find no fault; if you will choose him I will choose you; My law shall be written in his heart, true and just shall be his judgments, for My Spirit shall be upon him; he shall come into My presence with thanksgiving; he hath acted more wise than others, therefore will I give

him more wisdom than any man.' Now dear sir, we say again that the very person that sat before you on that evening in Mr Senior's room, a man in *outward* appearance like others (as the Spirit by Joanna said it should be), is the person appointed by God; and those who reject him never can see the kingdom of God, for him hath God chosen and appointed to this holy calling, and therefore we sign as before,

ZION, THE CITY OF TRUTH,  
THE LORD IS HERE!

*Second Epistle.*

DEAR FRIEND RUSHER,—We have received Mr Senior's elaborate epistle (as he calls it) which we suppose you have also read. In the beginning of it he says, 'That in Zion is the Black Prince—the Devil, who took our Lord and set him upon a Pinnacle of the Temple, and showed him all the kingdoms of the world and the glory of them.' Pray what Temple does he mean? does he suppose that there was a creaturely being called the Devil, who took Jesus literally in his arms and carried him through the air and set him upon the pinnacle of a great building called the Temple?

Poor blind being! God's Word is to be understood in the spirit and not in the letter, for such a thing never was done literally in the way and manner he supposes it was.

Need such a person (as he sets Jesus forth to be) have occasion for Satan to *show him* all the kingdoms of the world in a moment of time? What! had he not eyes to see all without being indebted to the Devil to bring them

to his view, and to tell him whose they were! Pray did Jesus not know this before? O how true is the Word by Joanna, 'My Bible is a mystery that learned men can't clear.' Then Sir, if you acknowledge Joanna's Writings to be indited by the Spirit of God, and we know they are, you must also acknowledge that in the above there is a mystery, the Bible is not a history but a prophecy, an allegory put in that shape, which the spirit of this world never, never understood.

Senior would also tell you that Jesus sweat, as it were great drops of blood literally, in the Garden of Gethsemane, and that he complained of being deserted by his Father, when upon the Cross; but this the Spirit by Joanna in positive terms denies, *see* the 'Sealed Writings' where it is said thus: 'And trace me in Gethsemane, what sweats did I go through, and there did pray you all do say; but as the Son of God I too well knew my destiny to pray till drops of blood should fall from me. I now tell ye, by me it could not be done. My Father ne'er deserted me: the mysteries are *unknown*.'

Now what will Mr Senior do with the words quoted above? he must either give up his boasted belief in Joanna's Writings, or acknowledge the truth of the lines to be of God, then if of God, let not man contradict, for the Bible and all the writings of Joanna were given in mystery, and has God *revealed* it to Senior? No: he stands in the letter wherein is death, and he reviles the Lord and calls him a Devil, although this 'devil' is proving the truth of Joanna's Writings and of the Scriptures! Surely the Devil must be changed if he is come to take the woman's part. O! unwise, foolish and proud

being ! but we will not revile him but pity his ignorance, for we know how his eyes are blinded, he is under the same delusion as Foley, and others, who were with Joanna when she was prophesying of him that was to come, and who would be able to discern all mysteries. See p. 132, 'Strange Effects of Faith.' Now Senior has quoted some lines from Joanna, in his letter to me, and in his blindness supposes those lines were meant to him, not knowing that he was the *shadow*, and that God spoke to the shadow as if to the substance ; this is the delusion all Joanna's 'Judges' are in, and all those that were with her at that time. Such is the deceived mind of Mr Carpenter, that because his name is Elias thinks that he is the Elias *indeed*, although like Senior having no credentials to show ; Foley also thinks because his name is mentioned in Joanna's prophecies and many promises made, that these are made to him ; but vain are their expectations, they are deceived and will surely find it so, for all were for the 'Man of God' alone. Now we will here pen the lines poor deceived Senior has brought forward, and proudly thinks in his ignorance belongs to himself, and in his arrogance heads them with these words, 'Hear this, thou wicked "Zion," "City of Truth, the Lord is here!" say the Devil is here, and that will be plain truth.' Well, we tell you, Mr Rusher, conscience will smite Senior for this and all blasphemy against Me—the Lord, in Zion.

We will here show the mystery of the lines quoted by Senior. 'So now in season Senior's come, to pluck the fruit and show to man.' Now Sir, has Senior the writer of the arrogant letter to us, done this ? What fruit has *he* plucked and given to man, or does he know what is here

meant by the Spirit? No, he does not, neither was it addressed to him, although his *Name* is there made use of; but in his name there is a mystery, and in *Joanna's time* men of certain names were chosen to be as *Actors* in the work (the same as those characters mentioned in Scripture), in whom the *types* were set of the Manchild, in whom the *substance* of all *names* is now *revealed*, from Adam to John in the Revelations; and just as much as the prophets and so-called Apostles of Scripture had the substance brought forth in them, just so much will Foley, Webster, Pomeroy, etc., have it in them, and *no more*. Ezekiel might as well have thought himself to be the Son of Man because the Spirit called him by that name, as Senior to imagine himself the character who should 'pluck the fruit and show it unto man.' Now, the fruit is the *hidden* wisdom of God, the mystery of all the Scriptures that was ever hidden from man; surely 'the tree shall be known by its fruit.' Now you know it is written in Joanna's prophecies, that the same hand which plucked the evil fruit should pluck the good fruit. 'For the same hand that sowed shall reap the field, and hand it unto man.' And was it not the woman who was to do this? Surely it was to be done by the woman's hand.

So if Senior hath handed this fruit, or doth hand it unto man, he must stand in the woman's place. Then he must be 'the Woman' according to his way of reasoning, and we know it is the Woman's prerogative alone.

Senior will find that he is come to the marriage feast without a wedding garment on, he hath set himself in a high seat, but he must come down and give place unto one more honourable than he, and that is unto *the* LORD

in 'the Woman'—Zion, who is the true Senior or *Elder* Brother, Christ, into whose kingdom Senior (of *Leeds*) can never enter, because he saith that Christ who is here come in Zion hath an unclean spirit—a devil. 'For here's the sin against the Holy Ghost, to say the Wo-man's sentence is not just.' Again:—

So let the salt and pepper come  
 To *season* well the hearts of men.  
 So this in Senior I have placed. } That is, in the Senior or Elder Brother,  
 The fruit is good to every taste, } Christ—this is the true 'Senior' according to  
 That I have given into his hand. } the *Spirit's* meaning.  
 I mean his heart in Me doth stand,  
 And Justice in the man appears. } Unto Shiloh, to whom the people  
 In season he is gathering here } were to be 'gathered together.' And  
 The hearts of men that now are cold. } now we ask is Senior of Leeds, Shiloh,  
 But here the mystery I'll unfold, } who is *gathering* together the people in  
 And tell thee perfect of the man } knowledge, as the words here spoken  
 That did his innocence condemn.'—J. S. tell of?

Now when did Mr Senior 'condemn his innocence,' or does he know what the Spirit means by the words? No, he does not, but he who writes this Epistle does because in him it was fulfilled, and God will surely fulfil His words upon those that afflict me, for *I am he that endured the curse*, as it is written in the prophecies by Isaiah, 'Awake, awake! stand up O Jerusalem, thou that hast drunken the cup of fury; thou hast drank the cup of trembling wrung out, but thou shalt no more drink it again, but I will put it into the hands of them that afflict thee.' Now Sir, this is true, and as sure as there is a God, I who write this unto you am that Character—'Jerusalem' who did this heavy stroke endure, that made me sweat the sweat of blood; the fury great I sure did bear, the guilt of all your sins! Then see



if I a Devil am that here in Zion now do stand. No, no! but I am he that did my life lay down, and rose again, and now I in my Temple stand, where Satan once did sit. And Me he did therein oppose, but from My throne I cast him headlong down, and his place in Zion (the new heavenly mind) no longer now is found! As says the word by Joanna, 'Fatal for those that now the Babe do scorn.' And, 'Those that do reject him here, before Me never shall appear, nor yet in heaven their soul shall rest.' So those who do My reign oppose, and Me a Devil call, into my rest shall not come.

Senior says in his letter, 'It is the Devil in human shape in you with all his soft and fair speeches;' then he says, 'Hear the following Scripture, 2nd Thess. ii., "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that Man of sin be revealed, the son of perdition who sitteth in the Temple of God as God, showing himself that he is God, whom the Lord shall consume with the Spirit of his Mouth, and destroy with the brightness of his coming,"' etc. Now we ask Senior what is the Temple of God in which Satan appears? By his own words he says it is Zion in whom Satan was to appear; then by this he acknowledges that the person he writes unto is the Temple of God, in which Satan is consumed by the brightness of the Lord's coming, and truly it was so, as it is written, 'Now shall the Prince of this world be cast out,' *i.e.*, from God's Temple, and he must have been *in* the Temple to be cast out. So here Senior shows his folly, God has not made him His Temple, for if God had chosen him for the evil to appear in, then he would have been the

Holy Temple for the Lord alone to inhabit when the evil one, by the power of God, was cast out; and just so it is with Zion, for the 'abomination of desolation' did indeed stand in the Holy place, where it ought not, and therefore it *was* cast out from thence. So Senior, as well as all others, is foiled in the mysterious manner of the coming of the Lord, as it saith in Joanna's writings should be the case; and no one knew this secret; how then could Senior know it? But as we before said, he is blinded through spiritual pride, because of the name 'Senior' being mentioned in J. Southcott's writings, taking it to be himself, not knowing that God spake in mystery through the prophetess, as also through all the prophets, and 'callesh things that are not as though they were'; for the mystery of the name 'Senior' is what we have already shown, it is the senior or elder Brother, Christ—the First-born, that the Spirit meant, whose heart standeth in God, and is the Man (David) 'after God's own heart'; the woman (spiritually) who is come to 'hand unto you the good fruit,' who are willing to receive it, which is the 'Wisdom and Power of God,' consisting in knowledge, righteousness, and eternal truth, *above* the knowledge of mere man.

From what is said, you may perceive how mistaken Senior is. His name also signifies Sinner, the Judas that betrayed the Lord, who (in Zion) has repented and cast down the money (his own wisdom) for which he sold the Lord, and afterwards laid violent hands upon himself; and so he is found faithful, because he *confesses* that he sinned in betraying innocent blood, and now he has found the Lord to be his friend; and therefore is he spoken of *thus* in

Joanna's writings, as the person in whom the Judas-Spirit (or evil power) must be condemned:—

'What in my heart did I for Judas feel,  
To see his conscience like the flames of hell ;  
And in despair he died a wretched end,  
And said that he had sinned, to betray his friend.  
And in the end his friend I'll surely be ;  
Condemn the power that first betrayed him,  
So here the doors are open now for man !  
The day of Judgment now is nigh at hand  
When men in judgment must most surely sit,  
And tell the Woman if her thoughts are right.'

See the Book entitled 'Strange Effects of Faith, or Remarkable Prophecies of Things to Come.' Now this Title shows that it cannot be a history of past events, but prophecy, foretelling that a Judas would be found in the end who, after enduring the fiery trial to have the evil power condemned in him, should be made Judah (by the Lord's appearance in him) whom his brethren should praise, *see* Gen. xlix., for take notice, Judah and Judas are one character, and here is the mystery which the Spirit by Joanna spoke of.

Now here is a 'wicked' Zion who can open the mysteries of J. Southcott's prophetic writings and of the Scriptures, showing how they perfectly link together. Here is a Devil! Must not the Devil be changed? O thou vile tongue that calleth the *Lord of life and glory* a Devil! God shall cut thee off and root thee out for ever. *Selah.*

Now friend Rusher, if Senior should say that he is made of God '*the* Judah'—the Manchild, will he acknowledge himself the one that betrayed the Lord? O no,

this mystery he never knew, and that change he has never experienced, as it is written, 'They have no changes, therefore they fear not God' (Ps. lv. 19). But this mystery of Judas becoming Judah, is the 'Sixth Book of Wonders,' or the end of the number six or reign of the beast, as it is written (Rev. xiii. 18), 'Here is the mind that hath wisdom, let him count the number of the beast, for it is the number of a man (the man of sin), and his number is six hundred three score and six;' (666)—the world, the flesh and the Devil. And the end of the evil power in God's creature Zion, brings in the number seven, signifying rest—the Sabbath, which is the 'Urim and Thummim,' for until the evil was cast out, the Marriage-union could not take place between God and man (*i.e.*, the one appointed); and he being brought to obedience and entering into the holy covenant of peace with God, this is the 'Sixth Book of Wonders,' or the Marriage, and this union *brings forth the Holy Child*, the birth of the Divine light and knowledge which is the 'Seventh Book of Wonders,' *The Birth of the Child*; for as the union of two in a temporal way by Marriage, produces a *lawful heir*, a child born in wedlock, so here is God the *Eternal Man of Life*, and Zion the Woman or Bride—or the first redeemed from darkness and death, and espoused unto God, who once was an harlot going after many lovers,—now taken into Marriage-union with God, as it is written, 'Thy Maker is thy Husband and Redeemer'; therefore *My Child* is lawfully begotten, not a bastard, but the Spirit of Truth—the Wisdom of God; but Mr Senior's bringing-forth *is* a bastard, for he has never entered into *this union*, and you know it is

written, 'A bastard shall not enter into the congregation of the Lord.'

We have now shown you the Father, the Mother, and the Child, and these three are one! What a 'wicked' Zion this is who does not shun to declare the whole counsel of God, and His faithfulness and loving kindness he does not keep back but showeth that God is faithful and true to fulfil His promises, though 'the heathen *may* rage and the people *imagine* a vain thing'; —but this they must do to fulfil the Scriptures and Joanna's prophecies. 'The mock of fools you first must bear,' and this mockery Senior and Mr Foley and all *such* characters are guilty of, they stand at the head of the whole evil world, although they once professed to be the woman's friends; but now 'she' is come *in the way* God's wisdom has planned, they know her not, and are the first to persecute her — 'They froth with fury e'en to hear the sound.' Witness Senior's fury against the Lord, and against his anointed; but his abuse Zion cares not for, Zion is above his malice, for God hath set His king upon His holy hill of Zion, and Zion's enemies shall be found liars.

Senior is angry to find himself disappointed of his expectations, and so is Foley whose true name is Folly; they thought themselves to be the favoured characters, not knowing for what purpose God made use of their *names* in the Word given through Joanna Southcott, for they were but shadows, yet they thought, and still do think themselves the substance, and so have puffed their hearts up with pride, because their names were mentioned in the writings; but here the wise are taken

in their own craftiness, for he in whom the Lord decreed to come, could not be any of those who were with Joanna at that time, nor could he be one who ever had any *thought* that he should be so favoured, for the thoughts of such were to perish; for what they *thought* was entirely contrary to God's thoughts, but He acts, and brings his wondrous work to pass in a way and manner that man is not aware of, for if Senior or Foley knew the way of the Lord's coming, the Scriptures must be null and void, and Joanna's writings also, both which declare that His coming would be sudden and unawares. 'The Lord whom ye seek, shall suddenly come to his temple.' Now Senior may be angry at this, but we do not abuse him, yet we scorn such conduct and vulgarity as that cruel spirit is guilty of, who is like the 'troubled sea whose waters cast up mire and dirt'; but we tell him the truth of his name, and for what purpose he stood with Joanna, viz., to be used as a type, and so stood Foley, Bruce, Webster, Norris, Sharp, Minifie, Pomeroy, and all the other characters mentioned in her writings, and, like the characters of Scripture, were types of the Manchild and *no more*; and now unless they give up their false hopes—those who remain alive on the earth, for there are many dead—and believe what is here told them, they will never see the Kingdom of God, but in their ignorance will die fighting against the Wisdom of God; all those characters mentioned by Joanna were as *scaffoldings* merely, used to raise up a building, which when the building is completed, are taken away, *they are of no further use for God's purpose*, they are not of the Building, God knew their hearts were such that would not do for His building

in the end, and now they prove it by their pride and arrogance. This may stir-up Senior more and more, which it certainly will if he does not speedily come down, and acknowledge that the Lord of heaven and earth who is in Zion, does here in this letter reveal the truth.<sup>1</sup> And we shall see who 'has the monkey in him,' as he vulgarly, and in such an ungentlemanly manner speaks of, and betrays his ignorance and want of the Spirit of justice and of love, in every line of his unhallowed dark letter, in which he *challenges the* LORD thinking that he is a *match* for him, but he shall know that there is a prophet in Israel (*i.e.*, in Zion made the 'overcomer and prevailer'), who is stronger than he, though he imagines himself the 'very elect.' 'But I the Lord, who heard thy boast, 'tis I that rule the Main! You reckon, friend, without the host; so reckon o'er again.'

Senior brings forth his dream, thinking to be sure that it meant himself, not knowing the mystery of God's Word, who spoke to the shadows in all ages as if to the substance. The explanation of his dream by the Spirit through Joanna, is fulfilled in the Manchild of whom we have before said, Senior and all the rest of Joanna's friends at that time, were *types* and *shadows*; now as Senior (in his dream) lost his hat, which is to cover the head, so the true '*Senior*' has cast away his own judgment as a man, and it has fallen from him (this was the 'fallen fruit' mentioned in J. S.'s writings); but this was a fiery trial, it caused him bitter grief, as it is said of him in

<sup>1</sup> Here is the point of obedience required from man by the Supreme Power, his *pride* must be laid low, and all self-importance by which he vainly imagines himself something when nothing beyond a type, must be levelled with the dust.—C. B. H.

Scripture (*see* Isa. liii. 10, 11), 'It pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong days, and the pleasure of the Lord shall prosper in his hands.' And herein is fulfilled the mystery of the name Bruce, *i.e.*, he that shall be *bruised* and put to grief (of whom Mr Bruce was a *type*), not that it was a grief to him to part with that which was not of God, for this was what he was ever seeking to do, but the ways and wisdom of God was so contrary to his *thinking*, that violence was obliged to be used with the creature to break the evil to pieces; so it is written by J. S., 'But when their leader I chastise, then all shall know their God;' and therefore you read in the Scriptures (Isa. liii. 5), 'The chastisement of *our peace* was upon him, by whose stripes' (or bruise) 'we are healed.'

So you may now see the true Senior is *the Lord* who suffered these things, which same 'Lord' is in Zion; and now he 'sees the travail of his soul, and is satisfied' (verse 11),—for he sees the ways and wisdom of God is not like man's; and if you will see (and not be guided by that blind leader) you will know who it is that Senior calls a 'misguided wretch' and 'walking devil,' etc., he shall find that He whom he thus abuses, is the Lord *who has the keys of the kingdom of heaven, hell, and death!* He it is that opens and no man shuts, and that shuts and no man opens,—the Lord in human shape and not the Devil, as Senior blasphemously says. Observe Sir, in Joanna's writings, those who opposed her words were not opposing the outward person of Joanna, but blasphemed against the *Spirit* by which she spake; so if the Spirit of Truth is



now come to show the truth of all things before written, and *He surely is come*, 'fatal for those who do him scorn.'

Senior then proceeds to show his wonderful wisdom in explaining Rev. xiv—while he rages in his abusive language with self-confidence and boasting; how true are the words in Prov. xiv. 16—'A wise man feareth, and departeth from evil, but the fool *rages* and is *confident*.'

He writes thus:—'Now I come to your challenge: "I looked and lo a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having their father's name written in their foreheads"—not the mark of the Beast' (he says)—'but their names which they received in baptism by the sign of the Cross, and *that* name is entered into the "Sealed letters," which makes them of that number. So they stand with the Lamb on Mount Zion, and here I stand' (says he) 'with the Lamb, and your witchcraft cannot move or hinder my standing there.' 'I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps';—here (Senior says in his letter) you see the great rejoicing there is in heaven to see the 'sealed' stand firm in their faith;—'and they sang as it were a new song before the throne, and before the beasts, and the elders, and no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth';—here (saith Senior) you see the great rejoicing there is over those who stand valiant for the truth;—'these are they that are not defiled with women, for they are virgins, these are they that follow the Lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto

God.' 'Then what have I to fear,' says this boaster, 'either from you or your Master the Devil?'

Now friend Rusher, in order that you may know the true meaning of the Chapter, which no blind man can ever give you—for *mere man is blind* and cannot possibly know the meaning of God's Word,—we will explain it to you.

Senior says he stands with the Lamb on Mount Zion, yet he has not shown who or what Zion is: now does it not say in Joanna's Writings, 'Zion means, where the Lord visiteth'; then must not the Lord visit someone to fulfil the Word in? And pray who was the Word spoken to where it is said, 'Awake O Zion! put on thy beautiful garments O Jerusalem, for the year of thy redeemed is come. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness' (or brightness) 'of the Lord goeth forth as a lamp that burneth';—then *NB.* the Spirit saith, 'If for a while I do defer it, I will face my foes once more' ('Strange Effects of Faith,' p. 236), that is, in and by Zion who was *at that time* fast *asleep in darkness and ignorance*, as all others, therefore he is called to *awake*: yea, and the 'set time' was come to favour Zion with the 'hearing ear' *to hear* the Call and awake; therefore in the due time he hears the voice from heaven, *i.e.*, from God, sounding in him as the voice of many waters, and as the voice of a great thunder, fulfilling the word of prophecy by Joanna in another place, where it is said, 'But first my thunder must before me roll, to break in pieces the most stubborn soul.' Now this stubborn soul was in Zion, and was the 'soul that sinned' which must be broken to pieces and die; therefore God did visit 'in vengeance, in flaming fire on them

that knew not God,' for Jerusalem knew not the day of her visitation, and her house must be made desolate because of her sins. The nation (Zion) refused to awake, refused the Call by means of 'fifteen years' *lingering* judgments,' so God's hand came at last, with the voice of many waters and the voice of the thunder of his power; for *NB.* the prophet 'John' who had this vision called the Revelations, was a *type* of Zion, Shiloh, or the Manchild, —the true Pomeroy or Judas as before mentioned, who 'in the end,' according to the prophecies by Joanna, should deny the Lord, and so God by the thunder of his voice fulfilled the Word in his soul, which saith, 'A Judas he shall be to me, if he do me deny, no comfort in this world he'll have, and tremble for to die'; and this is that 'Jerusalem' who drank the cup of trembling, even the cup of the Lord's fury. This was the great 'thunder,' the death-blow to the soul; he was deprived of all comfort; 'he looked for comforters *but found none*,' he looked for some to take pity but there was none; refuge failed him, and no man cared for his soul; all the waves and billows of God's fierce anger and wrath passed over him; the sword of vengeance passed through the land (his heart) and he trembled to die the death—to endure the 'awful trial,' yet he *did* endure it, and by the power of God vanquished it, and rose *from* the dead a conqueror over hell and death! And although he was thus reprov'd yet he stands the Judge *at last*; 'so all must come to Pomeroy's judgment seat, for in the end his judgment will be great.' And why? because he is the sufferer, and does not the Word say, 'If man is the sufferer, man must be the judge'? So now the '*wondrous Judge*' is come, he

who was the sealed of the Lord, in whom stands the hundred forty-four thousand, who now hears the voice of harpers harping with their harps ; because the Visitation of trembling and of death, and the 'awful trial' is past, and the voice of the Turtle is heard in our land, for Agag the king of the Amalekites (Satan) is slain by the sword of Samuel.<sup>1</sup> So now the voice of the harpers is heard in heaven, that is in Zion—the heavenly mind where *Light* resides, and all who join with the Wo-man, claiming the promise ; not in Mr Senior's 'heaven' which he imagines to be above the sky, no, 'the kingdom of heaven is within you'—in the heart, here is God's dwelling-place. And now shall we tell you the mystery of the harpers, but can you bear it? for it is a thing that never entered into the heart of man to conceive, nor could any know the mystery until the Lord, the Word—the Lamb came *to stand* on Mount Zion, and 'bring to light the hidden things of darkness,' he it is that opens the seals that were ever sealed up from mere man. Now the harpers whose voice is heard harping with their harps are the hundred forty and four thousand angels, who are invisible ministering spirits sent forth to minister unto them—the heirs of salvation, *i.e.*, Zion, the man and woman in one—Ad-am—the Father and Mother of the New Creation, in whom stand all ; 'Angels shall bring the mysteries to his view' ; and of Nathaniel (who is Shiloh) the word in Scripture saith, 'Hereafter shall ye

<sup>1</sup> As Agag signifies a 'roof,' it shows how the spiritual sense of the word was covered and hidden by the corrupt mind and blinded nature of man, while under the influence of 'falsehood and pride,' denoted by the Amalekites, destroyed at last by the Divine Power 'asked of God and heard,' which 'Samuel' means.—C. B. H.

see the heavens open, and the angels of God ascending and descending upon the Son of Man.' This is the true Nathaniel, which name signifies the 'Gift of God.'

Now here are the harpers that are playing sweetly upon the harp; and the Angels are the innumerable and variegated *perceptions* of the Divine Light of the Word of God, which *was ever couched and hid under all the names of men and women, and of cities and places* mentioned in the Scriptures; and that lay hid under all the types, figures, and allegories recorded in the Word—'the *mysteries* of the kingdom of heaven.' Now all these are the 'sons of God—the morning stars,' the offsprings of the Deity! these 'sing together and shout for joy' *in Zion*, because they have entered into their dwelling-place, they have entered *into human nature*, and are *become the soul* in the Lord's anointed Zion, God and man *One* by the impartation of the Divine Nature.

<sup>1</sup> So Zion is the hundred forty and four thousand redeemed *from the earth* (or earthly principle), singing the new song—'Redemption,' which song Senior cannot sing, no, nor ever will unless he casts away his armour which he has girded on to oppose the Lord; say to him, 'Let not him that girdeth on the armour boast as he that taketh it off.' Now Sir, the creature that God hath chosen for his temple, which is Zion, IS THE HARP. Hark! don't be surprised—'I'll leave no room for man to doubt, when I have *ended here*.' Zion according to natural birth is a native of Ireland, he was born on the

<sup>1</sup> As shown in other works of Zion to be a symbolical figure to represent—1, the Prime Mover; 44, the man's age when visited; 000, the three degrees, spheres or worlds of the Divine Principle—'Father, Son and Holy Ghost,' wrought in humanity.—C. B. H.

25th of December (Christmas—Christ's mass—day) in the year 1781, between the hours of 12 and 1 o'clock morning; this was the day that the *body* for Christ to come into was born into the outer world; the word Christ-mass *means Christ's body*; and this is why the harp is so much mentioned in the Scriptures, as it is the national emblem of Ireland, as seen in the colours of that country, and also on the coin, and the word 'Selah' (so often used in the Psalms and other Scriptures) is the mystic name for Ireland; to show that he in whom the Lord should come, must be a native of that land particularly. The town of Armagh (which is in the spiritual sense Armageddon mentioned in the Revelations) is famous for producing linen, and 'white linen' is said to be the 'righteousness of the Saints'; further—Ireland signifies the Land of Wrath, so Zion is come *from* the land, having endured the 'Wrath of God.' And now you shall have still further proofs of this assertion, to show that Zion must come from that country, by the prophecies of J. S. where it is written ('Strange Effects of Faith,' p. 31), 'Look up and thou shalt see berries; I looked up and saw berries like *potato-berries*.' Now potatoes are the staple produce of Ireland, insomuch that it has been called the land of potatoes; this is the hidden mystery, viz., to show the good fruit after the *first* fruit had *fallen*, i.e., the truth of the Word should be found in a native of the land of potatoes; this is the house where the Lord is now seen *risen*, as one out of sleep. Again, in Ireland there are no venomous reptiles, this is to show that the *serpent* is *banished* from the *native*, Zion, who is called the 'Holy land' because the 'Lord is there.' So this is the Harp

on which the harpers are now playing, sounding forth the beauties of the Word of God, which were ever hidden from mere man's view.

What does Senior mean when he writes about the 'sealed number receiving the sign of the Cross in baptism'? Does he think that the Spirit meant that which infants receive when baptized by the forms of men? Why does he *pretend* to understand mysteries which God never revealed to him? Zion is the 'sealed number,' and has received the sign of the Cross in the *fiery* baptism; he was baptized *into death*, and made to renounce the Devil and all the works of darkness, *i.e.*, his own foolish notions, this was the sign of the *Cross*. He endured to have *his* wisdom *crossed*, his life taken away, the old man or body of sin destroyed; and having endured this, and 'despising the shame,' he is now set down on the right hand of the Majesty in the heavens, *i.e.*, in the Heavenly Light; and the 'sealed letters' are the Holy Divine law written on the 'fleshy tables of the heart' with the finger of God—the 'living Epistle'! *Sealed* letters they were indeed, which *no man could open*. No! the 'lion of the tribe of Judah prevailed with God to have the sealed book opened,' but it is the *Lamb* that *opens* the seals (as Chapman, Moore's servant, prevailed with his master to open the letters, *vide* J. S.) now on Mount Zion, for the lion and lamb lie down together, and become the sealed *one* in whom stands the Divine number which no man can number, *i.e.*, the *Life of God*! And the 'lion follows the lamb whithersoever he goeth'; so Zion is 'redeemed from the earth, being the *first fruits* unto God'—the Lamb, *i.e.*, Zion is the *first born* into the

*Divine world* or Life, and 'in his mouth is found no *guile*'; Christ the 'first fruits'—the fruits of the Spirit *brought forth*. There is no deception of man's wisdom *here*, but the 'revelation of Jesus Christ!'—so the sealed number 'is without fault before the throne of God, and before the four beasts, and before the four elders; and no man was able to learn that song but the hundred forty and four thousand that are redeemed from the earth.' This is the virgin *nature* that is not 'defiled with women,' that is by the *weak* and beggarly elements of human wisdom, these are the 'women' Paul speaks of 'who should not be allowed to speak in the Church.' Doth Senior know what is meant by the four beasts? does he think these beasts are above the sky *where* he thinks heaven is? O childish and foolish weak *woman indeed*; but *such* women cannot defile the virgin with their weak notions. Take notice of the description of the four beasts,—'one had a face like a lion, the second had a face like a calf, the third had a face like a man's, the fourth was like a flying eagle'; now these four beasts are only one—a *man* composed of the four elements, earth, water, fire and air; and the four diverse forms are designed to express the four stages through which the human nature, Zion, had to pass before it could be made free to fly as an eagle on the strong wings of faith and love, to carry the 'good news' of Redemption *obtained*, eternal Redemption! First he had the Lion's face, or Beast-nature in him as all others, without hope—without God in the world; secondly, the face of a calf, designed to show that he was *fatted-up* with his own wisdom; thirdly, he had the face of a man, this signifies the Divine Image



created in him; fourthly, he had power given to fly in the open firmament of the heavenly light and knowledge; and this took place in the Fourth year of the new date, every 'form' is one year, and this is the Sixth year of his creation. So here are the four beasts—a Man that gives glory, and honour, and thanks to Him that sits upon the Throne, which is the Living *essential* Word (God) *enthroned* in his heart; this is the Word of God that liveth and abideth for ever, while the flowers of the grass (man's carnal wisdom), the glory of man perisheth. The four and twenty elders are the same as the four beasts, for in Zion is revealed the *substance* of the twelve sons of Jacob, and the twelve Apostles, and all the 'twelves' mentioned in Scripture; and so the *human nature* falls down, and becomes subservient or is brought into subjection to God the Word, *for the Word is God*;—'and they worship Him that liveth for ever and ever, and say, Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created.'

Now Sir, see what a devil this Zion is, unto whom are revealed these mysteries, and thus he *worships* God. Observe verse 6—'And I saw another Angel fly in the midst of heaven, having the everlasting gospel to preach unto all them that dwell upon the earth; and to every nation, kindred, and tongue and people:—saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea and the fountains of waters. And there followed another Angel, saying,

Babylon is fallen, is fallen, that great City, because she made all nations drink of the wine of the wrath of her fornication.' Now who does Mr Senior think this *other* Angel is, and the heaven through which he was flying? He thinks it is up in the sky or in the air! Poor man, he does not know that this Angel is the coming of the Holy Ghost, the 'other Comforter,' which the Word saith should come 'to reprove the world of sin,' *i.e.*, Satan, the Adversary that stood in God's holy temple (the creature). This Angel passed through his soul, with a voice of thunder, commanding him to fear God, and give glory to him, for the hour of his judgment was come; *N.B.*—As that evil spirit that was in all nations, kindreds, tongues, and people, was in God's creature whom He was about to create anew, so he is called 'all nations,' etc., and he 'dwelt on the earth,' *i.e.*, he was in the earthly life as all others, and this Angel visited him in power, manifesting his great might to destroy the 'Powers of darkness' in him, which is called Babylon, *i.e.*, human wisdom—'Confusion'; this 'Jezebel' must fall because she made *all nations* (Zion) drink of the wrath of her fornication. But as the 'command' was disobeyed, when the Call was given over and over again, there must come the heavy curse of God upon the nation (Zion), who had the mark of the beast—'Satan,' he must drink of the 'wine of the wrath of God, poured out upon him without mixture'—of pity or mercy (on the evil which formed a part of him), for he was made the '*cup* of God's indignation' (against His rival foe in the humanity), the *vessel* into whom His wrath should be poured to destroy the Beast—the

evil life of the creature which was called 'Satan' or the 'powers of darkness.' Therefore he was delivered to the tormentors till he should pay the very *last mite*, he was 'delivered unto Satan for the destruction of *the flesh*, that the Spirit might be saved in the day of the Lord Jesus;' therefore the Word saith in the following verses (10, 11), 'And he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the lamb, and the smoke of their torment ascendeth up for ever and ever,' *i.e.*, the creature *felt everlasting* condemnation or damnation, and knew not in this awful trial (this baptism of fire and brimstone) but that he must perish eternally, and all hope that he should be saved was taken away; he had no rest day or night because he 'worshipped the beast,' or *because he was disobedient* to the Heavenly Calling through ignorance, and rather obeyed the powers of darkness, though his heart's desire was to do God's will. Ah Sir, here was the trial *where* patience was put to the test, or in which *patience was exercised*, here was the 'faith and patience' of Zion, who is the '*sanctified* in God the Father,' the 'preserved in Christ Jesus,' the 'called' in whom the Trinity is revealed—the Father, the Son, and the Holy Ghost, and these three are *one in Zion*, and are the 'Saints.' So here was the 'patience and faith' of the Saints, enduring the Spirit of Judgment and of burning till the evil was broken to pieces; now here are they that 'keep the commandments of God, and the life of Jesus' (for that is the 'faith of Jesus'). So now is come the blessing mentioned in verse 13—'Blessed are the dead that die

in the Lord,' *i.e.*—that die *from* the evil life and die *into* the Divine Life, *this is the dying in the Lord*,—'yea, saith the Spirit, that they may rest from their labours, and their works follow them.' So Zion is the *dead in Christ*, and the *first risen*, as it is written, 'The dead in Christ shall rise first.' And now he rests from his labour and bloody sweat, the Spirit strives no longer with the creature, the struggle is over, and the creature no longer resists, but is brought to obedience, *i.e.*, he has believed *to the fulfilment of* the Scriptures, he hath by the power of God that was exerted in him, obeyed the command, he *hath* 'put on the Lord Jesus Christ, making no provision *for the flesh*.'

Now friend Rusher, what could Senior or any other man, know of these things? Vain is his belief in Joanna's writings, nothing is 'believing' in God's sight, but being actually invested with the Divine Light and power. Does he think that he was the 'sealed of the Lord' because he had the *paper seal*? Let him know that the true and only seal is the 'Divine Image' created in Adam or Shiloh, and he it was who was tempted by the evil power—the 'powers of darkness,' and so Satan met his own destruction *in him* thereby, and now we sign—Zion, the City of Truth, *because the LORD IS HERE!*

Now dear Sir, see that ye refuse not him who speaketh from heaven unto you (*i.e.*, from Zion, *the spiritual mind*), for it is written, 'Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem.' I, as a creature, can forgive Senior for his blasphemous language, and I pity his ignorance, but I detest his arrogance; be

not deceived by him any longer. Dear friend, I felt much love towards you when in conversation with you, and I told you at that time Senior's character, and I now write for your good, leaving it for your serious consideration to judge whether Senior has the Truth revealed in him or whether it is in Zion, who now (by the Holy Ghost sent down from heaven, or sent forth from God) preacheth the *everlasting Gospel* unto you, and unto all people who *will hear*. Judge if this is the language or wisdom of the Devil, or if at any time wisdom and charity came from the Spirit of darkness. No! but Senior's 'explanations' that he *pretends* to give of the Chapter, *are* from the regions of darkness. Can he overthrow the Lord by abuse? Oh Mr Rusher, depart from that *blind* man, for in his blindness he condemns the 'right ways of the Lord,' and the very thing that he in his ignorance reviles Zion for, is what God has *ordained* should be, and the obedience *required from His creature*, was the *decree* of Heaven! Senior calls Zion a 'wicked impostor,' a 'walking devil,' and a 'monster of iniquity,' for *awaking according to* the command of God, and declaring the faithfulness and loving kindness of the Lord in the *fulfilment* of his promises to those *to whom* they were made; please to read the following lines, and mark the last in particular, and then you may see whether someone called Zion was not to 'awake' according to the *call of the Spirit* by Joanna, and to acknowledge the Lord is here, which no man could do unless God was *with him*.

Why has not Mr Senior done this? No, he could not, neither he nor any other person but him in whom the Lord

*is* come; it would have been the basest and most horrid *presumption* to say so, neither *could* any do it, for God hid the secret from all men; had it been known many impostors would have arisen, but God has acted in such a way that *no deceit can be practised*; for no one could have the Light of God's Word but the one *chosen* of God, therefore *this is the Mark* by which the person is to be known. But Senior, knowing that if *he* signed himself 'Zion, the City of Truth, the Lord is here!' he would have the witness in himself that he was a gross impostor, because God had *not* made him that character; and being ignorant of God's mysterious ways, puffing himself up with the idea that he must be some great one (without having any revelation of God), in this strong delusion he insults *the LORD* who *is* seated on 'his holy hill of Zion.'

The lines before alluded to are on p. 34 of 'Wisdom excelleth the Weapons of War.'

'So when men come according to My Word,  
They'll find me as a true and faithful God.  
But now my Bible men do not discern;  
The way and manner I throughout did warn.  
If disobedience first brought on the curse,  
And that so by it Paradise was lost;  
I said that Obedience should it sure regain;  
For that's the way I'll show to man *My Mind*,  
The way *returning* sinners do repent,  
And so they all shall find *My Mind* is bent.  
The promise that I made, I'll now fulfil;  
And so in *Isaac* every land shall feel  
The promised blessings I have now in store,  
*If they'll awake! and own the LORD IS HERE!*'

Now friend Rusher, for a friend I call you, I know that you are not an enemy to love and truth, but you are

entangled in an evil net;—I want you not as a man, neither you or yours—but this I tell you, as I did before, my Heavenly Father whose I am and whom I serve, has love for you, and *has directed* me to strive to pluck you away from the unbelieving and unclean.

I will not trouble you with more writing in this, for here is enough to convince you. Now let Senior bring forth wisdom greater than *God hath shown* in this letter, and for *your sake* my dear Brother, we will answer again.

You say that you look for evidence whether this calling be from God; see that you look for the *witness* that God directs you to seek in J. Southcott's writings, *and no other*, and that is *Spiritual Wisdom* given *to link all* the Word of God together; see if Senior has *this* wisdom given him, but it must be evident to you that he has *not*. Yet I would labour to convince Senior of his error, although he has so reviled me, he does it because he *knows* no better. I am sorry for him because he by his self-will and arrogant obstinacy, *robs* himself of that happiness which he might enjoy.

From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.

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LONDON, May 6, Year 6.

DEAR BROTHER ROGERS,—We received your kind and loving letter, and with very great pleasure we answer it. You say you wish you may be worthy of a letter from Zion. My dear Brother, I would write to many of the friends if I could do so, but I cannot, though the care of

you all is heavy on my mind continually, and there are none I would sooner write to than to you and to your dear Wife, for we experienced great civility and kindness from you both, which we do not forget ; and you have given proofs of your belief in the Truth, by renouncing the Wisdom of Man, and choosing the Word of Truth for your portion, which is incorruptible and liveth and abideth for evermore.

I find that you are not now in Mr Bradley's employ ; well, be content my Brother—it is all in the great wheel of God's providence ; nothing can happen to you but what must work for your good, for those who stand with Zion shall be blessed with Zion, nothing can prevent it.

Our dear Brother Bradley has had serious losses in his trade, and many trials to meet in his way. It is not my immediate business to meddle with his temporal concerns, but I am sure that every action of his is done with a strict regard for justice and equity, although—like yourself—he may not happen to please in everything.

What transpired between yourself and him, I shall be silent about—only express my thoughts and estimate of him, as above ; but I do hope my dear Brother that you will be able to get a livelihood by the means you have adopted. Let your trust be in God, and He will bless your honest endeavours. It gives us great pleasure to find that you are so happy in the Truth, and so willing that the Lord should order and guide you in whatever way he thinks fit ; this state of mind cannot fail to give the enjoyment of spiritual and eternal blessings. 'As many as are led by the Spirit of God, they are the Sons of God ;' and it is an evident proof of being led by the Spirit, when a



man can offer himself freely to God, giving up himself both body and soul to the Lord, not grudgingly, but of a ready mind, for the Lord loveth a cheerful giver ; and it is more blessed to give than to receive. Abide steadily, my Brother, in your calling, as you are led in the work of the Lord, and you will be blessed in your deed.

I did not inquire, in my letter to Brother Bradley, about the law-suit that Swan has instituted against him, but should be glad to know how it is likely to terminate. It is a very hard and trying case, to be so unjustly persecuted, but I trust he will be supported under it. There is no distinction yet made between the children of God and the children of the world, indeed, if anything, the latter have the best of us in outward things, *the only difference there is, is in our private enjoyments* ; and so it must be for a time, it will not be always so, but if God worked miracles for us at first in outward things, where then would be the trial of our faith? We must go through evil and through good report, through honour and dishonour, and God must, for His own honour and for ours also, leave us for a time to endure the buffetings of the world, else the enemy would say he was a partial God ; but by the way He is working, he will stop the mouths of lions, and will prove that there is virtue in his children, seeing that they follow Him because they esteem His favour and *presence* better than the things of the mortal life.

So let no one faint or be cast down, God's eye is upon us for good, and we shall all enjoy *that good* together, nothing that He has promised shall fail. So be strong in the Lord, and in the power of his might, and go on your

way rejoicing, knowing that your labour is not in vain *in the Lord*.

We thank you all for all favours—our love to everyone. Farewell dear Brother.

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.*

We are in good spirits, knowing that whatever comes, all is well ;—‘ Skilful’s the Pilot who sits at the helm.’ Mr Everet was with us last Sunday, and on Monday evening at the Discussion Meeting. I have been informed that he could not digest some things that we said then in answer to our opponents, viz., about Adam and Christ—that all was a prophecy of the end, and nothing else ! This Mr E. was stumbled at. How then has he understood the Word that he has always heard at Birmingham ? Ah, Brother Rogers, *Judgment* is a rare blessing—it is the ‘ Gates of Zion,’ which the Lord loves more than all ‘ the dwellings of Jacob,’ for the dwellings of Jacob were bondage, that is—he was a wrestler while a servant, but his name now is Israel—a Son, an overcomer, a prevailer—Zion ; and the Lord loves the gates of Zion, for they are open continually, and there is no night there !

Will you be so kind as to give our best love to our dear Brother Holinsworth, he is a faithful friend, and we love him much. We remember our dear Brothers Jenkins and Walker also, *but cannot name all*.

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LONDON, May 18, Year 6.

DEAR BROTHER PIERCE,—I just take up my pen to write a short Letter to send by our Brother Guest, as he and his Wife will pass through Nottingham.

They were publicly married last Sunday, at the Room in Cateaton Street, City, where we hold forth the Word; it was a novel sight to the Spectators, and a delight to our Friends, affording them great enjoyment to see *God's laws* beginning to be put in force, as well outwardly as inwardly. This Marriage caused a great sensation in the minds of strangers, they wondered in silence at it, only one man rose up and said he denied it as unlawful. But he was informed that it was the sole prerogative, and duty that devolved upon the Lord's Bishop, who was made according to God's ordinance, and not of man.

Much was said by Zion upon Marriage, what *it really is*, etc., the man became silent, and all passed off quietly. No doubt it will cause much talk. We keep on this Room (Cateaton Street) about five weeks longer, and then go to a Chapel of our own near London Bridge, which is taken for three years, our Brother Crossley having paid £20 down. It is large and commodious, with a good gallery all round.

We have been busily engaged in fitting-up a Shop of our own solely for the sale of our Books, which we believe will be the best means of giving publicity to the Cause. Our Brother and Sister Wilson will have the management of it.

We have spent much time also in making researches

into ancient history, of the times in which the Christians say Christ was on earth; and we think that we shall be able to furnish you with such intelligence from that source, that will both surprise and delight you.

You will all have patience with us, we hope, in our not writing to you so often as you desire, for we are at *work* for your good and happiness, be assured. We had a letter yesterday from Bristol, containing very pleasant news, and a pressing and warm invitation to go there; they profess their full belief in Zion, having read all the Books; and tell us that there are many Friends there, and a great number of the old Believers in Joanna's Mission, who are still led by the notions of the 'Revs.' Mr Eyre and Foley; and they express much anxiety for them, hoping that when we come the eyes of their Brethren will be opened to see the light through Zion, as theirs are with thankfulness. We are much concerned about Brother Hayes, and should be glad for him to be wholly employed in the Work of God, there is not among us in London, as yet, any possessing talent sufficient to set forth the Word properly, as we wish.

Now if Brother Hayes could find some employment in London in his trade, I feel sure the Friends here would help him on, though we cannot ensure him, as yet, entire support from the Cause.

We must go as soon as possible to Bristol, and when we are absent, we should wish Brother Hayes to be here, if our Friends at Nottingham could form any plan for the support of his family whilst away, for a month or so.

It seems to us that he need not fear the result; but he must do it by faith, if he does it at all. Please, dear Brethren, to think this over, and write us your minds upon it.

The Cause is now about being established in London, and we cannot leave till it is done, and then of course we want someone to preach here while we are away.

My William sends his kind love to all; he is at work, and is well in health, but he feels the loss, he says, of the sweet society of his kind Nottingham friends. He will write to you himself, when we send again.

I have not time to write more now, as Brother Guest is waiting.

Excuse haste, our kind love to yourself and all. Farewell, Beloved.

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE!*

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LONDON, *May 20, Year 6.*

DEAR BROTHER BRADLEY,—The parcel containing fifty Books and your welcome letter—and those of the other kind friends,—we received on Saturday evening last, and we take the first opportunity to answer. Your very interesting letter was read by us with very great pleasure, and we are happy in knowing that those clouds which so often overspread your mind, will shortly vanish for ever by the growth and increase of Divine knowledge. You know, my Brother, that Shiloh was to grow in knowledge, for he is when born but a little child, and gradually comes to a perfect understanding; and if this

is the case with him, it must be so with all the people, therefore it is written, 'Grow in grace, and in the knowledge of God' (2 Peter iii. 18). In a very short time we shall be able to prove to the world from history, that our assertion in our last is true, viz., that there never was a man born of a virgin woman, as the Christian world have said; and then will the refuge of lies be swept away;—and we will for your sakes, our dear and beloved brethren, furnish you with these documents as soon as possible—not that we doubt your firm belief in Zion, but we know how absolutely needful it is to have this most important of all subjects cleared up to your minds. But ere this should be proved by history to the people of these days,—it was the will of God, that His Son—Zion, whom He hath brought forth by His power,—he having no human learning—should declare himself to be him of whom Moses, in the law and the prophets did write; unto whom all the Prophets gave witness; the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Now, it was right that Zion should thus declare the wondrous works of God in him, first,—without the aid of human learning; that your faith may not stand in the wisdom of men, but in the power of God; and herein the wisdom of God, and the sincerity and truth in which He has brought forth His creature—Zion, will appear glorious. Then will it be known indeed that there is no deception in Zion, nor a deceitful tongue found in his mouth, when the Spirit of Truth declares him to be the only begotten of the Father—full of grace and truth: and your rejoicing will be great indeed when

history shall also prove the truth. Now I knew well that it was our dear Brother Binner himself, who thought that Zion was quibbling—which you might plainly see from the manner of my writing: no one can conceal himself from Him whose eyes are like a flame of fire; vain are their efforts! But tell my dear Brother, that He that dwelleth in Zion is perfect love, and the Lord's Anointed is himself compassed with infirmities, that he may feel for his fellows; and when his letter was read, and his sorrow for having had such an evil or dark thought, appeared, it caused a tear of sympathy to fall from my eye. O! you may depend upon it—I embrace my dear Brother Binner in the bowels of mercy and love; let him not grieve, it shall work for his good. Don't you know it is written, 'When ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! in all ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong' (*i.e.*, to condemn him, no!), 'but that our care for you in the sight of God might appear unto you' (2 Cor. vii. 11, 12). And we know that every humble heart will mourn for that which made the Lord to smart. Tell Brother Binner that his humble confession delights the Lord;—'Blessed are they that mourn for they shall be comforted.'

Better is it to be of an humble spirit, than to be as some are—who cast off the reins of government of themselves, and think it no harm to get intoxicated with liquor; we have said '*that the enjoyment of everything is*

*good*'; but have we taught that there is enjoyment in excess? No, they that use excess in anything will find their mistake;—let no one frequent a public-house, only for refreshment when absolute need requires it: this will be profitable for all to observe, and let no one think that the Lord approves of any beastly conduct: have they seen us set such an example? They do not understand our teaching—we are *free* to use everything properly, reasonably, and with good judgment; and let everyone walk by this rule, and they will find it peace and safety in themselves; but if they deviate from the rule of good order, they will bring the rod upon themselves, for God will not have His children walk disorderly. '*Let your light so shine before men*, that they, seeing your good works, may glorify your Father who is in heaven,' and this is your work and 'reasonable service on the earth'; therefore obey the Spirit of God, walk with him, and you will find Wisdom's ways pleasantness, and all her paths peace. Know in yourselves what is good, and follow it; but gluttony or drunkenness is not God's ordinance,—and those that yield to such depraved habits will find it so. Do not err! my beloved brethren, but whatsoever things are good and amiable—follow, and the peace of God will be with you.

Now, dear Brother Bradley, we would not have you understand that we wrote to Brother Rogers in any private way [*see* Letter of May 6]; we had nothing to conceal from you, and he was fully at liberty to show you the letter. Yet we did not desire (request) him particularly to *read* it, for we saw no occasion for that, as *Brethren* are open one to another. We hope that



Brother Rogers does not gather from our letter that we wish him to come to London on any account, with respect to the work of God; we have given him no invitation at all, nor do we wish to be so understood. We wrote with intent to encourage him to persevere in the Spirit of Judgment, and if he does do so, God will make him useful to his Brethren; we have been very tender with Brother Rogers knowing that he has a loving heart, but he is much under the influence of deceit. Why does he write to us in a style of communication: does he think that the ear of God, that is in Zion, does not try words? He may be assured it does, even as the mouth tasteth meat; counterfeit coin will not pass now, the plummet is here, and the scales of justice also; and 'reprobate silver' God rejects; God is the God of judgment and knowledge, and by Him actions are weighed. Let Brother Rogers become reconciled unto God, *i.e.*, unto the *Word* that is come to judge you now in this last day, and you know it is written that men shall give an account for every idle word they speak, in the day of Judgment. And is it not the Day of Judgment? It is: and nothing but 'judgment' will pass the ear of life. Let truth spring out of the earth,—and then righteousness will look down from heaven and approve it. Now let Brother Rogers put off the old man with his deeds, and receive what is here said, in love; it is intended to correct him, and for this he has often prayed—'that God would correct him.' And here it is done in love and mercy to him, that he may become a bright shining *fixed* star, and not a wandering one. Judgment is God's strange work, and mercy is also His darling attribute, and if Brother

Rogers was not loved, he would not be thus corrected, and if he will look deeply into himself, he will acknowledge there is a cause for reproof.

Dear Brother Bradley, your letter was truly interesting to us,—it was full of light though you so complain of darkness; but if your mind was not exercised by darkness, how would you be fit for the situation to which you are called. 'Endure hardness as a good soldier of Jesus Christ,' fighting will not always last, and Chelsea College will receive you when the war is over, and then you will rest from war's alarms. We remember well the circumstance of your speaking about Mr Hamper; God has fulfilled His word upon him, fret not, my Brother, about it—it is all right, though we rejoice not for any calamity that may come on our fellow-men, but they will certainly find that it is the Lord they are resisting, and God will not now pass it over, for the light is come, and they are without excuse—they have no *cloak* for their sin.

From ZION, THE CITY OF TRUTH,  
'THE LORD IS HERE.'

P.S.—We have, for several days past, been making researches into ancient history, and we will not stop till certainty is obtained on the subject of Christ—as Christianity has been professed; though we know perfectly in ourselves all about it. We are all well here, and the friends are all in good spirits, and the cause is gaining ground; we have taken a large chapel in High Street, Borough of Southwark, not far from London Bridge, but do not enter it until Midsummer: we preach still in the Cateaton Street Rooms, City; a couple of

our Believers (from Barnsley, Yorkshire) we publicly married last Sunday, which has caused a great sensation in the minds of the spectators, and no doubt will cause much talk through London. Give our kind love to all the friends. Fare ye well! Beloved.

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### TO THE BRISTOL FRIENDS.

LONDON, *May 21, Year 6.*

DEAR AND BELOVED FRIENDS,— We feel great pleasure in hearing from you, and do greatly rejoice over your reception of the Word of the truth of the Gospel, which is the Deliverer that should come out of Zion, and Zion signifies—‘Where the Lord visiteth,’ and this is true; for here is the Visitation that brings in everlasting righteousness, that finishes transgression and makes an end of sin; and now, and not till now, it is said with truth, ‘The Lord hath visited and redeemed his people’; for the Day-spring from on high *hath visited* us, and the Day-star has risen in Zion, and now the Star goeth before you, and shall lead the humble mind to the place where the young Child *is born*. ‘Behold we bring you good tidings of great joy, which shall be unto all people; for this day is born unto you in the City of David, or City of Zion, a Saviour—which is Christ the Lord.’ That is to say, the Eternal, living, essential Word of Light, the King Immortal, Eternal and Invisible, is now born into the world, this is that BIRTH of which all former births were typical, and to which all the

prophets gave witness. *See* Ps. lxxxvii. The Son of God, made of a Wo-man—the man of sorrows, or man of woes, a mystery no man could discern till the Lord came of whom the Spirit spake; and now this mystery is laid open to you, for the Son of God is *now come*, made of a Wo-man which is Zion, who for your sakes has been ploughed as a field. Therefore it is written, ‘For Zion’s sake I will not hold my peace, and for Jerusalem’s sake I will not rest, till the light thereof go forth as brightness, and the salvation thereof as a lamp that burneth.’ And why for Zion’s sake must this be done? because the sword went through the Wo-man’s soul. *See* Luke ii. 35—‘Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed.’ Now Brethren, we know that this is rather strong meat, but we trust that you will be able to digest it, for now you must learn the ‘new song,’ and you must know who this Wo-man is, through whose soul the sword has passed; for this Wo-man is Zion, the Mother of the Virgin birth, the bringer-forth of light. ‘A virgin shall conceive, and bring forth a Son, and shall call his name Emanuel’—God with us. Now this was never fulfilled until now that *the Word* is born, ‘and the Word is God.’ And this is he that is *with us*, and in us. Now understand: the term ‘Virgin’ is not applicable to a young female particularly, but so the world has understood it, but the Spirit did not mean so, and you must now see with the Spirit, and understand with the Spirit that this virgin is the virgin-spirit in Zion, whose name is ‘Elam’—a young man, or man of youth,—that is, a New man, a pure ‘virgin’ *heart*, and this is She who has now brought

forth the Holy Child (*Truth*); therefore it is written, 'Blessed are the pure in heart, for they shall see God'; that is, the Truth of all *my Word* given through all the Prophets. And now 'I know that my Redeemer liveth, and that he standeth now, in this latter day upon the earth, and in my flesh *I see God*.'

Now from these few hints, you may plainly see that the 'Bible is a mystery, which learned men cannot find.' And so it is, my Brethren, all the way through from one end to the other, all, all is allegory, types, shadows and similitudes; all of which will be explained unto you as you become able to bear them;—but you know that if the sun shone too strongly at first upon weak eyes, it would have a bad effect upon them. So my dear Brethren, be patient, and of an humble heart, and deeply meditate in the Word of Life, conscious in yourselves that you know nothing, and this is the Spirit that God loves, and such He will teach *all things*; and you will find that the Word of power which is now come, will bring about your eternal redemption, and that quickly.

We must inform you that we have visited Ashton-under-Line, on the invitation of many of the Friends (of John Wroe's followers); we stayed there about a fortnight, and about fifty of them joined us, and are now meeting together in the love of the truth, and have an able preacher there—James Smith, who was one of them before.

You kindly invite us to Bristol, but we are not able to come just yet; there is a great work before us here in London, and when we get the Cause thoroughly established, we will then with great pleasure accept your

invitation ; for we are sure that there are many in Bristol who will hear the joyful sound of 'sweet redemption and a ransom *found*.'

We have had hard work to get a place of our own here in London, but have obtained one at last for £40 per year ; we have been paying a guinea per night for the large room—'Paul's Head,' Cateaton Street, and many are coming to understanding, and this year will bring about great things in which you all will rejoice. We shall not be able to visit you before the end of July, would come sooner, be assured, if we could. But this is our advice to you till then :—Meet together if there be but two or three of you, and read our writings, with the Scriptures, and invite your acquaintances—any that appear to desire knowledge ; and so proceed on the Sundays, and on any evening that you can, observing no forms or ceremonies whatever, only *know* that God is Love, and enjoy his Divine Word of Grace in your hearts, rejoicing in His Mercy, who is now in Christ—the Anointed, reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the ministry of reconciliation.

Now we trust that when we come to Bristol, there will be a large congregation raised there, and if some large place could be provided for us where we may speak the Word, we should be glad. This is the course our dear friends in each place have adopted ; and now they have become—in Nottingham, Birmingham, Barnsley, and several other places—large bodies, and are daily growing in light and knowledge, and happiness and love one with another.

When we come, we shall stir up many of Joanna Southcott's old believers ; poor people, we feel very much for them, and will labour to rescue them out of the hands of Mr Foley and his colleagues, who are totally blind as to the *meaning* of one word in Joanna's writings, and those very men were only chosen in her time as types, and as all the names in the Bible from end to end are one, and all stand in one, so are all characters that acted in the time of Joanna. But they have imagined themselves to be the substance, and in this folly they go on and blindly persecute the Lord, but, as you justly say, the Lord is able to open the eyes of the blind. And we know that when we come to Bristol, it shall be in the fulness of the blessing of the Gospel of peace ; and we thank you, dear Brethren, for your kind and loving invitation. Accept of our kind love.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

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TO C. BRADLEY, SENIOR.

LONDON, *June 10, Year 6.*

MY DEAR BROTHER,—[In reference to legal proceedings taken against Mr Bradley by some intolerant person.]  
—I feel more for your trouble than I can express, and heartily wish that I were with you, that if possible I might be the means of rendering you some comfort ; I could not prevail upon myself by any means to apply to any of the lawyers of this world, to defend you in the case. Your cause is one of justice and truth, and my advice to you in

it, is to do as I would do myself, that is, to cast yourself upon God, for He careth for you,—‘Stand still and see the salvation of the Lord;’—for I would not pay one single farthing unjustly, and whatever the court may decree for damages against you will be unjust. It is for the sake of the Truth of God that you are persecuted, trust therefore, my dear Brother, in God, committing your cause into His hands, and whatever happens it shall turn out for your good, and you will obtain the victory over your persecutor, in a way that will be mortifying to him.

He wants you to submit to his unjust requirements; to confess yourself in an error when you know that you are not, which, to a man of upright principles, imprisonment would certainly be preferable than to bow to such wishes. And I would submit to go;—God will strengthen you to bear it for His sake, as many have before you; and if they were supported, how much more you. Fear not, nor be dismayed; remember how David strengthened himself in his God, and was brought through all,—follow his example. Remember God’s promises,—you know them as well as I do; exert your powers beloved Brother, and call them forth to your assistance; God must fulfil them to you. And this trial is to call forth your faith; and that you may add to your faith courage, and every other grace that is virtuous and noble in the sight of God, which could not be brought forth but by trial; ‘God moves in a mysterious way, His wonders to perform.’

I feel much for dear Sister B. in this case, how glad should I be to be with you; O let her trust in the Eternal God, and not be cast down, and she shall know that there is a God with whom actions are weighed; and know this,



That the Just shall live by faith. Learn to bear all things, committing your way unto God and He will direct your steps. Wickedness shall not long prevail, it shall be broken as a tree; 'no weapon that is formed against you shall prosper,' is the promise of God to those who stand with Zion, and standing here you will find the promise true. Therefore gird up the loins of your mind, and make straight paths for your feet,—and this straight path is, to cast all your care upon God. And your adversary can go no *further* than for your good. In this way we must become a peculiar people, like Moses who endured as seeing him who is invisible.

*From ZION, THE CITY OF TRUTH,  
'THE LORD IS HERE.'*

Please to accept of our kind love, and the same to Sister Witton, no doubt this affair has exercised her mind much for your sakes, but she has unshaken confidence in God. I shall be very glad to have a letter from you by return of post, for I am all anxiety for you in this trouble, I shall have but little rest till I hear from you again.

You will have the numbers of the 'Judgment Seat of Christ'<sup>1</sup> sent to you next week. I have been so busy writing for the press that I could not answer your last letter before. We are getting our Chapel fitted up; the Cause is gaining publicity and we trust to have good news to send you in a little time. I know how your mind is perplexed about this unpleasant affair, but pray lift up your heart unto God and He will defend you. The portion of affliction decreed for us we must endure;—God has

<sup>1</sup> Reprint Vol. X.

weighed our path in a balance, and His weight is just, and all is permitted to make us more acquainted with Him that we may trust Him ; what need is there of trust when there is no trouble. Remember Captain Single-eye and sit down quietly, and wait the event. All is well.

There are even yet some bitter ingredients mixed for me in my cup of blessings, and I will take the draught knowing the end will be well ; and I shall see my enemies lie vanquished at my feet, and so it will be with you, fear not.

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LONDON, *June 16, Year 6.*

[This Letter though referring to external affairs, is given as portraying the purely 'human' characteristics of the creature, and from the desirability that *none* of his writing should be suppressed, however unimportant it may appear in itself, as forming an essential link in the events that compose the history of his time, and containing—with extremely rare exception—*some* gleam of spiritual light and evidence of the 'new man.'

These remarks will apply to the Letter of July 9 in this year.—C. B. H.]

DEAR BROTHER BRADLEY,—I thought it right to apply to a professional gentleman—who attends the Court of Common Pleas—on your behalf, with a view to ascertain how far it was in the power of your opponent to injure you.

I think him to be an honest Lawyer—if there is one : as the result of his advice, I judged it right to authorise him to take out a Declaration for you, or you would be

seriously troubled : for this advice, etc., he requested £2, which we gave him. We received a note from him this morning, asking us to call upon him, as he desired to confer with us on the Business, we went, and he advises you to defend the action, for he feels fully impressed that you will get the better of your opponent, as you have a respectable witness; he says that if it should come to a trial, his character will be minutely inquired into, and a judge and jury will quickly see into the nefarious affair. Now I think it right myself that you should defend the action, for the sake of your character, and that your persecutor's malice and injustice should be made manifest. This Lawyer's name is Waite, his residence is Francis Street, Bedford Square, he desires to know if he shall plead to the case, or if you will let judgment go by default; he says he would not let such an unprincipled fellow glory over him, and it appears to him that you have the day in your own hand, if you appear to it.

Now my Brother, I could not feel to move a step in getting any advice of this kind for you, but for your faith and patience and full trust in the Lord for protection, and your resignation to the wisdom and will of God; then I was inwardly and powerfully directed to apply to the Lawyer. You will please write out a plain statement of the affair as soon as possible, stating exactly how the quarrel happened, as nearly as you can, and send it to Mr Waite without delay. Now should it come to a trial, and issue in damages for them in so unjust an affair—I would rather secure all my property, and submit to go to prison, than pay one farthing to them; which I hope you will do.

I am writing this at a Public House near the General Post Office, having been all the day at the Lawyer's, and should not have time for the Post if we went home, therefore you will dispense with briefness at this time; but accept of our kind love.

Please to write directly to Mr Waite, and us.

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.*

The Gentleman says that your expenses in defending the action will perhaps amount to between £20 and £30, but their expenses will be very great to bring it to a trial, and he does not think they will proceed so far, on that account, for the amount would deter them.

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TO MR KIRK.

LONDON, *June 21, Year 6.*

DEAR BROTHER,—It is a long time since I wrote to you, but be assured you are not the less in my love and esteem. Your love to me for the Truth's sake, and your disinterested kindness, and your zeal in the Cause of God, has gained you such a place in my affection, that no power can destroy. And your dear Wife also is equally entitled to the same, for her kindness to me on every occasion.

I continually bear you both in my heart, and often heave a sigh when I look towards Maiden Lane, trusting that I shall yet have the pleasure of your loving company,

and your dear Family altogether, who are endeared to me, everyone of them.

I often have your faces before my view, and of all the Friends at Nottingham, and as I have ever said, I still say with heartfelt feelings, that above all people, my Nottingham Friends are the dearest to me; for I never forget our first entry among you, how you received us, and ever since have been unwavering in your faith and love. This must endear you to me, my very dear Brother, or surely I could not have the Spirit of God who is Love, and who inspireth and filleth the heart with every good and perfect gift. And you are worthy of the esteem of all who are able to set a right estimate on the Great Blessing which God has sent them through Zion; for to you, and Brother Pierce, they are indebted for the establishment of the Cause at Nottingham, and I trust that that respect is paid to you, which you so justly merit. But if there are any who can be unmindful of your services in the Cause of Truth, you have the advantage of such hearts, for you, in godly sincerity have engaged your heart to be the Lord's.

O gratitude! what shall I say of thee? Surely thy origin and thy root is God; how amiable is thy face; how sweet to have thee as a bosom friend. O how dost thou warm the heart of those who do thee entertain, with thy sacred fire, whose flame ascends into its native Source—the Deity! and back returns, pregnant with those rewards of peace and joy which only those can know, who do this glorious, happy, holy *Angel* entertain. O be thou ever mine; O dwell with me! for thy sweet influence in my soul is bliss ineffable! Thy tears

are balm, when memory brings to view my faithful Friends, and their kind acts to me, rehearseth o'er and o'er. O may I still enjoy the company of those to me so dear, who, when I was an outcast from the cruel world, did me receive with open arms of love, and poured the Balm of Consolation in my heart.

Poor William grieves much on being from you, and indeed in some measure I regret that I took him away. I have not money to put him to a Trade, and he is doing but very badly, and he continually mourns for Nottingham. I have promised, if possible, he shall come to see you in November next, at our Anniversary, which seems to make him a little contented.

We are happy to inform you that the Cause is gaining ground here in spite of all opposition; and we believe this plan of publishing the 'Judgment Seat of Christ,' in 2d. numbers will be a means of much good.

We hope all the Believers will feel interested in taking the numbers, for the sooner the Word of God gets circulated, the sooner will the Great Whore be driven from the earth, and our kingdom rise in its glory and beauty; and on this account we call upon you all to help us, and work with us, for the joy will be great to see the Lord crowned with the universal shouts of all people.

Look forward, for God's work cannot fail, and surely all Believers will share in the glory, and everyone who lends a helping hand will be had in everlasting remembrance. We have sent you the paper called 'The World,' in which you will see the 'Judgment Seat' advertised. Shall be glad if you will advertise it in the

Country papers, and give the same directions to the different Churches.

Senior has not answered our last letter: Mr Rusher, who is led by him, is a plain, honest gentleman, and a man of good natural disposition, and has a good degree of the spirit of love in him, and firm belief in Joanna's Visitation.

Farewell, peace be with you all.

From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.

We are now without money for the Printing, and shall not be able to proceed till we get a return from you. Let all the Believers take as many for themselves and families as their means will allow.

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TO BROTHER PIERCE.

*(To be read to the whole body composing the Christian Church at Nottingham.)*

LONDON, June 25, Year 6.

DEAR AND BELOVED BRETHREN,—We did not receive your parcel until this morning—though it reached London in due course—through our absence on business at the time of its arrival, or the alarming news contained in it would have put my pen to work sooner.

Never did we read letters from Nottingham, with such pain of mind as we have those now received. There are

certainly some among you who do not look at the Word of God as you go on, to see if the *spirit* of it be formed in you; for if the Spirit of the Word be not formed in you, your characters will be manifest both on the right hand and on the left. '*Let nothing be done through strife or vainglory*'; saith the Word (Phil. ii. 3), 'provoking one another—envying one another:—but with all lowliness of mind, let each esteem another better than themselves.' 'Who is a wise man among you? let him show out of a good conversation his works with *meekness of wisdom*' (James iii. 13). Now if everyone was thus walking, what cause of grief would there be, either to the Lord or among yourselves? There would be none. But now ye make the heart of the righteous sad; and will this afford pleasure to the contentious mind? whosoever ye be that follow your own self-will and turn away from the precepts of the Lord.

O why not everyone look into their own selves, and seek that their hearts (individually) may be formed in the Divine light and love; and if you do not so, my beloved Brethren, you will be sure to have envy and strife, anarchy and confusion rise up among you.

It would be well for some if their labour was turned more toward the cultivation of their own hearts, and the bringing of their *own* spirits in subjection to the spirit of humility and love, before they so much concern themselves about the conversion of others.

This is not said with any view of discouraging those who labour in the Word, for such work is well-pleasing to the Lord; but there is a necessity for using this warning, and I am sorry to be obliged to do so. O how will your



enemies glory when they come to hear of divisions, and fallings-out among you? And how you will grieve over it, and deplore your being found in such circumstances. I beseech you, my dear Brethren, reflect!—reflect deeply, and let not your *good* be evil-spoken of, nor let the enemy say, ‘Ha, ha, so would we have it.’ Give this but a serious thought for a moment, and even he who thinks himself aggrieved by another, would rather bear the wrong in his own bosom and be silent upon the cause of his grief, and commit himself unto God in secret; lest those who *watch* for your halting, see your ranks broken, and glory over you. I am grieved this day beyond measure, I feel so oppressed that I can scarcely write, for I perceive that the Wolf is among you.

God will deliver those from all oppression, whose hearts are just and true, and who are seeking the glory and honour of God and not their own; and there are numerous infirmities among you all as men and women, though the mind is enlightened, and until these infirmities are taken away from you, you ought to bear one with another, considering—each in his own peculiar case—that he is no *better* than his Brother or Sister, in any-wise.

We understand by your letter that you have opened a room in Retford for Preaching. How was the room taken, was it done by the Committee, and with the consent and agreement of you all?

If so, it was very well, but if there are any acting in opposition to the others in this matter, there is utterly a fault among you, and a very serious one. I most heartily rejoice to see any Brother making himself

active in the Cause, and should he—be he who he may—excel Zion in setting forth the Word of Life, this will be cause of joy to me, for the harvest is great, but the labourers are few. Seek to excel, but let it be to the *edifying of the whole* body. But if there is strife and envying among you, be assured that there has a great evil crept in among you; so those who wish for the Cause to prosper, let them put down their own self-will, and examine themselves, whether they are walking in love.

I wish you all to understand that we did not particularly *appoint* Brother Hayes to any *office*, but seeing that he had a considerable understanding of the truth, and love towards it, and a good degree of boldness, I wished him to be engaged *so far* as he was capable, and get his living by his trade; and a short time would perhaps produce means whereby he, or anyone that might be qualified to set forth the Word, could be provided for by the friends. But I did not intend Brother Hayes to give up his temporal employment yet;—the Believers cannot warrant him support in their present situation and difficulties. If any Brother or Sister feel disposed to assist him in a private way, of their own good will, no restraint is laid upon them; but the Believers have no directions to make collections for his support altogether, and Brother Hayes to attend wholly to the Cause; such a thing ought not to be done without our counsel.

Our dear Brethren should mark their steps before they tread them; but I excuse them, being persuaded that good was their object. But thus a child might say,

'Why Father, I meant no harm.' 'No child, but if the thing which you did was wrong, you must have your error pointed out to you.'

Now let Brother Hayes know, that the language which he has made use of—speaking of Brother Kirk—is not approved of. He ought not to have said that Mr Kirk was a willing subject of Satan. Who set him up as a Judge with such severity. Brother Kirk might have been in error, still this speech was altogether unbecoming of Brother Hayes; he did not consider what he said. Let him take heed to himself, and let him acknowledge his error in passing such severe judgment on his Brother, who is a Man of honour and honesty, though I know that he is not perfect, neither will he say he is,—nor will he be offended with me for thus speaking.

I feel very sorry that Brother Hayes should so forget brotherly love (whatever was the fault of Brother Kirk), in a moment of feeling;—it was not the Spirit of Love or wisdom that sent such a speech forth from the mouth of Brother Hayes.

Now, we do nothing by partiality, nor will we prefer one before another. You are all dear to us every one of you. And had I been near at the time—let Brother Kirk have been really blameworthy—I should have shown disapprobation of the manner of Brother Hayes in treating one so much esteemed by us, in so unbecoming a way. Mr Kirk has given proofs of his love to the Cause of God in every way he could.

Will Brother Hayes justify himself in saying such harsh things of another? I hope not; but trust to find him acknowledge that it was an evil and uncharitable

saying. And if he does not, then it is evident that he is not of an humble spirit. Let him look at his words again, and see if they were just and right to say to a Brother. I cannot approve of it in the least ; whatever Brother Kirk's fault might have been, the speech was a very bad one.

I ask also, what proofs has Hayes to say that Brother Pierce is paid for the work he has done in the Cause? It is not so: Brother Pierce looks for no reward, he has in his own bosom the reward *he* seeks for ; he has never had money from us, nor did he ever desire any such reward. It is not his object ; and it is injustice of the greatest degree to say so of him. We trust there are none at Nottingham, who would hear their Brethren thus falsely accused. Your Brethren Kirk and Pierce, are your real friends, and they are not placed in any authority over you, but they have lovingly taken the labour upon them—'not for filthy lucre's sake, but of a ready mind.' In this disposition of mind, they first set out, and we are well assured that it remains so still, if we may be allowed to judge. Now it is not our wish to discourage Brother Hayes in the smallest degree, but he must not speak evil of his Brethren, this does not inculcate peace and good will, but the contrary. I want you all to live in love, and be subject one to another in the fear of God ; and such are my feelings at this time, that if I could come down directly, without hurting the Cause here, I would, but I will do my best to see you in about three weeks.

This is a very critical time with us, all our money is going out for Printing and other expenses here ; but we intend to visit you prior to going to Bristol, on account

of the unpleasantness there seems to be among you, which we hope will be put to rights when we come; but happy should we be to hear that the misunderstanding was arranged among yourselves.

Now 'let every soul be subject to the higher power, for the powers that be are ordained of God'; *i.e.*, The Powers that are in Zion are ordained of God; and he is God's minister attending unto this very thing—Truth and Justice. The Word of God is not in his hand in vain, but he has been among you even as a child, making himself of no reputation—even as a Servant, for his delight is to be your Servant, and he desires no longer to live, only to minister to your happiness and comfort, without preferring one to another but to do justice without partiality.

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.*

*P.S.*—Shall be glad of a letter from you, after you have read this in the hearing of the Friends. I do not wish you to read it in the presence of strangers, but assemble the Friends together and read it to them alone.

You must be all subject to one Head: and let all remember the Word by J. Southcott,—‘If children carve for themselves, they will cut their fingers.’

I wish every Brother who is zealous in preaching the Word to be respected by all; but let no one imagine that any of the Brethren have the full knowledge of the Word yet: they cannot, for to Zion there is given six years, and if this is the case with him who went through

the sufferings to obtain the Light of the Word, how can any other be perfect in it. Let no one think so; but let each look upon themselves as *children*, and the more humble you are the happier you will be, and the more *light* you will get, for anger prevents the Light from *shining*. Be as God, who is Love; love your enemies and be not angry one with the other on any account, for the Spirit of God can bear no jarrings nor rendings of one another. I would rather *bear* an insult from any of you myself—could any of you be capable of offering it—than I would return it; it would be better for me, than to turn you out of the way; and then in a little time you would see your error, and both you and myself would have great pleasure in the end.

Therefore let all have patience, and God will put all to rights. And with respect to Brother Hayes, let no one be forward; should he be fit, he will be regularly appointed by us, and until then let all meet together regularly, and walk in one line together, and so the peace of God will be with you.

Let those that read at Meeting, read Zion's writings, and according to their abilities let them speak. These have been our invariable directions, because we know that the Believers may be liable to err in some points, if they proceeded otherwise.

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TO THE CHURCH OF THE FIRST-BORN  
AT NOTTINGHAM.

*July 6, Year 6.*

DEARLY BELOVED BRETHREN,—The following regulations are written for your guidance in future, as a Body ; unto which it is our earnest request and desire that you will strictly attend, and practise.

First we inform you of the office of your Elders : which is, chiefly, to attend to the spiritual concerns of their Brethren. They being men who fear God, and who are instructed in His Word that they may be able to give advice to the weak ; they are to comfort the feeble-minded, and support and help them, by sound argument drawn from the Word of Truth, to keep on their way without wavering. They are also to warn the unruly. And in these things it is your duty, and for your happiness to hear them attentively, and with an obedient mind, they being appointed immediately under Zion for this very thing, to watch over you with tenderness, love, and care ; and for this good work they are worthy of your highest esteem ; and it is pleasing unto God that you regard them highly in love for their work's sake.

The Committee is for the Management and conduct of your temporal affairs. [Here follow regulations for the composition of Committee, election of Members, etc.] . . . They will choose their own President, Secretary and Treasurer from among themselves, and will collect all monies from the Churches.

The Committee will please to lay before the Elders,

Brothers Pierce and Kirk, their resolutions and doings, for their judgment and advice. Let all things be done in Brotherly love, assisting one another with mutual counsel.

Brother Pierce undertakes to be Secretary and Treasurer for Zion; he will receive all money for the Books (the Writings of Zion) and any gifts or tokens of love that may be sent for Zion, and the public collections from the Believers for the support of the Cause universally. The Committee will endeavour to have funds in hand to defray Zion's travelling expenses, when it shall be found expedient to visit you. Should any propose for a Meeting-place to be opened at Retford, or any other place contiguous to Nottingham, it must be submitted to the Nottingham Committee for deliberation.

The Letters and Epistles from Zion, after being read to the Church, shall be deposited in the hands of Brother Pierce, as he will have to correspond with the other Churches.

The Elders shall appoint those who are to officiate in the Desk on Sundays, and other times. The 'Judgment Seat of Christ' shall be brought to the Chapel regularly as they come out, according to the Number, for sale.

And every Member is requested to take one weekly.

(Signed) ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.

Peace be with you all, from the Amen!

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## TO MR C. BRADLEY, JUNIOR.

LONDON, *July 9, Year 6.*

DEAR SIR,—We received your letter this morning, and ought to apologise for not writing to acknowledge the parcel received from your worthy Father three weeks ago, containing £10 to pay the Law expenses; but just at the time we received it, we were in great perplexity of mind owing to some unpleasant intelligence received from Nottingham, the particulars of which I will not trouble you with in this letter, but shall inform your Father in my next; suffice it just now to say that we were under—I may say—the disagreeable necessity of going to Nottingham at a very short notice. We tried to settle the matter which troubled them by letters, but could not, but were at last obliged to go, though for several reasons we had no desire;—and am happy to say that their minds are now at rest. It was not on any point of faith that they were troubled, but a misunderstanding between those Elder Brethren, who preside among them, and many of the people.

We returned from Nottingham yesterday, and this morning saw Mr Waite, he has taken out a plea for your Father, and there is nothing more to do until the Plaintiff gives notice of trial. Mr Waite has not received notice, and he hardly expects them to go on with it; however we took care to see all right and settled for your Father before we went out of Town. I knew that your dear Father would confide in us for this, and would be satisfied—though he did not hear from us directly—that we could not neglect his business; we are

indeed very sorry that we were the cause of uneasiness to your Father and Mother, or, Sir, to yourself, but hope you will pardon us, for our mind was much afflicted on account of our children falling out by the way, and this is the only apology we have to offer for not writing in proper time, but we trust in your goodness to excuse it.

We are not at all surprised, Dear Sir, at the treatment which you have received from the '*Dear, good Christians,*' who will now show themselves out to perfection. They have hatched cockatrice eggs, and now that their eggs are crushed by the Stone of Stumbling, viz., Christ, the Way, the Truth, and the Life,—their viperish nature is discovered; the Old Serpent that lay so long concealed under Black gowns and black coats, demure looks, and long faces, now comes out to make one—his last—desperate struggle to keep up his kingdom; but it is all over with him, he is at his last gasp; Priestcraft must have a total overthrow.

I hope, Dear Sir, that you are not much hurt by the affray, we could wish, I assure you, to have been with you; we see exactly with you, that your father will do well to take out a warrant for that *good Christian*, let him lose no time about it;—and please to tell your father to ascertain all the particulars respecting Swan's expressing his malicious desire of setting fire to your house, with the servant's evidence, etc., that Mr Waite may be informed of it. Your father must procure everything that he can needful for his defence; Mr Waite tells us that, should your Father even lose the day, the damages against him would be trivial. I shall write again soon in the next week, we are all hurry now, I scarcely know

how, or what to do with my work, having lost so much time by going into the country.

We suppose you have heard that Mr Robert Taylor is cast; they have put the poor man into a loathsome cell, and will not allow him the privilege of seeing one of his friends, and they deny him the use of pen and ink. O Sir, what kind of times are these, when 'Christians' turn persecutors? But let us cheer up, for soon will the principles of glorious liberty and freedom, as taught in the Scriptures of Truth, finally triumph over tyranny, falsehood and delusion; and this I know is your heartfelt wish. Accept dear Sir, of our very best respects, and be assured of our earnest wishes for your welfare. The Post is going directly, so must conclude. Excuse this scribble, for I write in haste. Please to give our kind love to all. Brother James unites most cordially in the above.

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LONDON, *July 13, Year 6.*

DEAR BROTHER BRADLEY,—We trust that Mr Charles received our letter directed to him. I have been not a little uneasy that I sent it away without a signature, lest your son should have any uncomfortable thoughts about it, which I hope is not the case. For indeed it was not done designedly, but I was in a particular hurry as the post was going, and after I had sent the letter away I remembered that I did not sign it. Do please apologise to him for me; it was a great oversight and I hope he will pardon it, for he may be assured that he is very much respected by us, and we do hope—and

more particularly since the reception of his letter—yet to have the pleasure of hailing him as a Brother indeed. You know the bottle of wine that we have talked about,—I trust that we shall crack it together yet, and I am sure that you will not grudge it upon the occasion.

Charles's letter gave us great pleasure, for he certainly has discovered the stepping-stone to radical reform; there is only one thing that he has now to be satisfied upon, which we do earnestly entreat that he will lose no time in ascertaining the truth of, viz., that the whole of the Scriptures are fulfilled in one man, which is the standard of truth—Zion; and as this is so clearly revealed and as he seems bold enough to think for himself and not to be Priest-ridden, he will have no great difficulty in coming to a decision respecting it; unless he will allow *self* to be predominant, and refuse to listen to the voice of reason and Scripture. He will excuse this plainness, and we hope that he will attribute our plain way of speaking to a right cause, viz., because we earnestly desire his perfect happiness, liberty and freedom, which there is no way to obtain without letting the Spirit of judgment rule in the mind; seeing that the Scriptures have said that—'The Father hath given all judgment unto the Son, and hath given him power to execute judgment also, because he is the Son of Man' (*see* John v. 22 and 27).

Now, the Spirit of Judgment is the Son of God, and 'he that hath the Son, hath life.' So the Spirit of Judgment is life; and the life, what is it? Is it not the light of men? Then let him who is ambitious to have the Son of God in him, know that he must have judgment—the Spirit of judgment to weigh all the

Scriptures (in the way they are fulfilled), in the balance of equity and truth, not leaning to his own understanding, but *yielding* to God's wisdom and plan: then such an one hath Divine life in him, and who can condemn him? No one! He is God's free man, and excels all the Angels, for the Angels had not judgment, they gave the Word and it was recorded; but they were not *Judges* of the word; no, this was the sole prerogative of the Son—to be the Judge of quick and dead. Then whosoever hath Zion's Spirit in him, which is the Spirit of Judgment, is above all Angels; for such have the Spirit of *Sons*, and are no longer servants, and will not be entangled with the yoke of bondage any more, but will stand fast in the liberty wherein Christ makes them free; for they sit with Christ in his throne, as it is written, 'And I saw thrones, and they sat upon them, and judgment was given unto them' (Rev. xx. 4). From this you may plainly see that they who have the Spirit of Judgment, have the Son of God in them. So if Mr Charles will be perfect, or if he will be initiated into the Divine mysteries, he must sell all that he hath, and give up his 'dead' to the judgment of God; his riches give to the poor, and come and *follow me*, and he shall have treasure in heaven, *i.e.*, in God: and until he does this, he is not a follower of faithful Abraham who gave to Melchisedec tithes of *All*, that is he gave up himself. And now if he will be of faith, and blessed with faithful Abraham, he must do the same; then is he a child of Abraham, for these are the tithes that all must pay or they cannot eat the holy bread and wine, which is the life of God: for you may see (Gen. xiv. 18-20) how

Melchisedec set bread and wine before Abraham when he gave him the tithes; so if a man will have God for his portion he must be content to lose *his own* life, and not only so, but hate it also, casting it from him as an unclean thing, saying, 'Get thee hence'! Now such an one is a noble man and approved in God's sight, and such an one we trust to find Mr Charles Bradley, junior, become. We hope he is not hurt in the scuffle he had with that man, whom we hope you have in custody by this time. You are informed in the letter to Charles, of all that we can at present of the law affair. Mr Waite will let us know directly, when he receives notice for trial, and we will not delay an hour to let *you* know.

My dear Brother, you have been the subject of persecution in Birmingham for a long time, but you know that the same afflictions are apportioned to your Brethren that are in the world. Be not weary in the well-doing. Persecution is our lot for a time, but in the Lord—peace; we have an ample share of it here in London, in our efforts to establish the Cause here; and you know it is written, 'All that will live godly in Christ Jesus shall suffer persecution' (2 Tim. iii. 12). But great is the consolation arising therefrom,—the promised blessing is ours! so let us persevere and we shall have the pleasure of seeing all our enemies vanquished, our labour is not in vain in the Lord. We have been at great expense to fit up a shop for the sale of our writings, and also for furnishing the Chapel; and the going to Nottingham was an additional expense which has grieved us very much, but there was much dissension there on account chiefly of a young man named Hayes,

who has been very active as a preacher in the Cause, at and about Nottingham ; many of the Friends wished to push him forward, and he gave up his employment, and looked to the Believers for his maintenance ; others judged it not right without our sanction, and there was a serious quarrel among them on account of it. Brothers Kirk and Pierce wrote to us several times about it, and the dispute and opposition was so warm amongst them, that there was no chance of settling it by writing. They seemed all to have forgotten that there cannot be peace without all are subject to one head, so that we were obliged to go down. The Elders had lost their authority altogether, and there was so much bad temper manifested on both sides, that they were irreconcilable, which indeed is a shame to them all, and was a grief unspeakable to us, and has taken money from us that we needed for a better use, and they had it not in their power to pay our expenses. However, we succeeded in settling their difference : they brought charges to me in writing, on both sides, and I tore them up—after speaking long upon the subject of their quarrel—before their faces, of which all of them were glad, and they joyfully shook hands and forgave one another, and left me to decide and settle how they were to act in respect of the Preacher Hayes : I directed him to return to his employment, and to wait till he should be regularly appointed, with which both himself and all were content, and we left them all in good-will and harmony once again, which was a very great pleasure to us ;—though they were so unthinking in bringing this expense and trouble upon us ; but we could not bear that they should be in such unpleasant

circumstances, but you may be sure that they had a good sharp lecture upon the business, from us.

What else could I do? they are my children, and if they are in pain and trouble, so am I; and we could not but endeavour to bring them together again. We trust Dear Brother, that you will please to urge upon the minds of the Friends the necessity of each Believer taking the weekly numbers regularly as they come out, in order that the work may go on; for our finances are very low, yea, worse than low, for we have nothing in hand. Accept of our very kind love to all.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

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TO BROTHERS PIERCE AND KIRK.

*LONDON, July 14, Year 6.*

We have the pleasure to inform you that we arrived safe here, and in good health, and much more comfortable in mind than when we left to come to you; and we shall not mind the trouble and expense, so that peace and love reign among you, and that you are found walking in the Truth in all respects.

There is a horrible scene of persecution opening upon us here in London, now. The Reporters were sent to our Chapel last Sunday from the 'Society for the Suppression of Vice,' by the instigation of some Clergymen in our neighbourhood, together with the Parish Doctor of St Mary, Newington, where I was



confined. He undertakes to prove upon his oath that I am mad.

But let them go on, we shall say, 'I am not mad, most noble Festus, but speak forth the words of truth and soberness.'

I don't care if they will give me a fair and open trial, and if they do, I shall certainly prove that all are mad who wish to keep up a Priesthood which has no warrant from God, and who believe *a* LIE. Surely they are mad who spend their money for that which is not bread, and their labour for that which satisfieth not.

But it is to be apprehended that they may push me into an Asylum without a regular trial, by means of this Doctor. Well, never mind if they do, it will be all right, and I shall rest confident that—should it be so—they will find many more 'mad' people in Zion's converts, and more mad than they have hitherto been, for such a thing being done to me would rouse the feelings of every faithful Friend.

Last night a furious mob rose up at the Chapel, through a woman professing belief in Joanna's Writings, and followed us on leaving, hooting and bellowing, and many putting their fists in our faces, calling us all the horrible names that can be conceived.

We had also a very pious man, dressed in Quaker style, who stood up, and in a very pious tone of voice, asked to be allowed to 'pray,' no doubt he intended casting the Devil out of us, but the Friends determined to put him out, as he refused either to be silent or withdraw; and James seeing how things went on, darted from the Desk and lugged him out in an instant, and

there was what may be called a complete Row. But we escaped unhurt, and though the enemies are numerous, yet there are numbers that are attentively searching into the Truth: so that 'twixt good and ill, the stars reign still'; yes and will reign, and who shall be able to put out their light, for it is the light of righteousness, the Word of God that liveth and abideth for ever, and like the Salamander, it lives in the flames, for out of weakness it is made strong; and Zion, and all who come of her, shall wax valiant in fight, and shall put to flight the armies of the aliens, as well outwardly as inwardly.

We cannot fail nor be discouraged, for great is the Holy One of Israel in the midst of us, greater is He who is in us, than he that is in the world.

We have had another letter from Senior, if possible far more abusive than the former one. He brings forward a passage out of Joanna's Writings, thinking it is a very strong one against me, and he calls me a thief, etc., etc. Poor blind Senior (and obstinate also), wise in his own conceit, does not discern that God has not revealed His mysteries to man; no, but it is the LORD HIMSELF come in *Spirit*—God *become* 'Man'—Divinity organised to human feelings, made MAN in the Creature; and in this '*new Man*'—*Christ*, all the characters in Scripture are portrayed. *I am the fulness of them all*; for they all are types and shadows of ME (Man Eternal) here come in *Spirit*, not a mere man, but the Horse and the RIDER, *one body* of stars! Yet human nature is the undermost—'Though joined in one, *inferior* man *must* be.'

So I am the Isaac, and my Word doth bless all my family, and the Word, or Seed, is *born of* the Spirit. Now the Wo-man's conquering seed is come, to bruise the serpent's head. But see this proud boasting being! how he abuses me, and would crown me again with thorns if he could, and *will not be taught*.

'How few regard my bloody sweat,  
How few think on my pain,  
How few think on my agony  
When I for man was slain.

Their tongues, like swords, are sharper still,  
And pierce my heart with woe;  
Though I, for them, my blood did spill,  
Yet ME they do not know.

My love and wisdom they disdain,  
And ME they "Devil" call.  
But O I would not give them pain,  
But do forgive them all.'

We trust there will be nothing among you but harmony and love.

From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.

Since this was written we have had some very unpleasant work; we have been obliged to take out a warrant against two persons—one, an old follower of Joanna's Mission, who, with one of the Ranters, has continually annoyed us. Last Wednesday evening they instigated a dreadful mob against us. The Case will be brought before the Court next week, and will no doubt appear in the Papers. All this will tend to making the Cause public; but we have been sadly used in the

Chapel, so that we were obliged to conclude before our time. But we are not dismayed, be assured of that; we shall conquer, because God is on our side.

We have received the money you sent, for which we thank you, it was much wanted.

All that we desire is to be enabled to go on with the work, and everyone who has the spirit of universal love in them, will certainly do all in their power to forward the Cause of Liberty, Truth and Justice. We have not yet settled about Brother Hayes, but shall write to him in a few days. Persecution here wears a formidable appearance, and we know it must be so, but fear not the issue. Truth shall move on, in spite of all its foes!

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LONDON, *July 27, Year 6.*

DEAR AND BELOVED BROTHER BRADLEY,—[The commencement of this letter—relating to transactions with Mr Waite the Lawyer, on Mr Bradley's behalf—it will be unnecessary to reproduce. Continuing, he says],—We feel extremely sorry that you are obliged to expend so much money in such a way, but it cannot be avoided; and hope you will feel quite reconciled as you know it is persecution for the Lord's sake, who can make you amends for your suffering, and has promised to do so.

The opposition we meet with here by far exceeds that at Birmingham: James and I have been driven through the streets of London by a vagabond mob, set on by the 'religious' hypocrites: we have been hunted

like hares—only be sure we did not run so fast from our pursuers,—and followed as if it were a Bull-bait, and even Public-houses have shut their doors against us, refusing us entrance, or any protection from their merciless hands.

Now we see 'Christianity' in its beauty: we have a long way to go to our Chapel,—last night the Mob surrounded my house till a late hour. The Chapel is now filled to excess, and while we are proceeding inside, there is a Mob of 'Christian' *Heathens* meeting together outside, singing hymns and brawling against us, but this serves only as fuel for the Mob and the making of an uproar. But there are many thoughtful persons who attend us, that are beginning to see the deceptive *trade* of Priestcraft; and after all they can do—Down they are coming! and we will persevere, and, as the Sailor says, 'will never cease firing while there's a shot in the locker,' and we shall not want for ammunition, nor for strength to use it. Therefore we fear not; they cannot intimidate us, and the more we are persecuted the more strength we have. Is not then the Word fulfilled which saith (Deut. xxxiii. 25), 'Thy shoes shall be iron and brass; and as thy days, so thy strength.' The Mob around my house railed on me for having so mean a dwelling. 'He's a pretty Christ,' said they, 'to live in such a rookery.' I confess that if it were in my power, I would remove *this* cause of complaint, but I will not ask my friends to pay for a better house for me; I am content. But a low-minded people measure a man by outward appearance, and the figure he makes among them, and they do certainly take

advantage of these things to ill use us,—‘Can any good thing come out of Nazareth’ is the cry. They forget their own creed, viz., that their very Saviour and Redeemer, as they *call* him, was born in a stable among beasts, and worked at a trade. But oh, my God, when were they redeemed, or from what! Baptized Infidels, the worse for mending, and ‘washed to fouler stains,’ evidenced by the murderous disposition that is manifest against us by all ranks, ministers, magistrates, and laymen.

Cry aloud! my Brother, Spare not; lift up your voice like a trumpet, the *day* is ours and remember that your Captain goes before you. You have nothing now to fear, Zion and his faithful and brave companion, James, will if required, sacrifice their lives in the conflict ere they will yield, or suffer the ‘pearl of great price’ to be sullied by their abominable falsehood. Our hearts are enlarged, and our spirits are fired still to go forward more and more; and remember that while you are holding forth the Word of Life, so are we at the same time, and are called to sufferings which, only for the Divine power within us, would be insupportable.

We feel greatly obliged by the account you sent us in your last, of the Belief of the Jewish Rabbins, there is much instruction in it, and a strong confirmation of the truth now revealed.

I am sorry that we have not time to notice your letters as they deserve, but you will excuse it I know, as we have such seas of tribulation to wade through, but it will not last long—there will be a calm and a peaceful rest for us. But we must endure hardness, and

you know that as these words stand in Scripture, that there must be such for us to endure.

*From ZION,*

THE LORD IS HERE.

We are going to Union Hall to-morrow morning again:—we brought up a zealous and pious 'Christian' for disturbing our congregation, which he has done ever since we opened the Chapel,—but we expect no justice to be done us if they can help it; we are publicly ridiculed and made a gazing-stock of.

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TO MR CHARLES BRADLEY, JUNIOR.

LONDON, *August 10, Year 6.*

DEAR SIR,—We heartily rejoice with you and your dear relatives and friends, in the victory you have obtained over your inveterate enemies:—'So let all thine enemies perish, O Lord, when they are judged let them be condemned; pursue them O Lord with thy tempest, and make them afraid with thy storm, until thy people be passed over, and thine enemies submit themselves unto thee. So thy people shall praise thee, O thou most High, and laud and magnify thy Holy Name even as we do this day.'

We are greatly delighted, dear friend, that you seem to set your hope in the God of Truth and Justice, be assured that he will not forsake those who put their trust in him, for his eyes are over the righteous—those who

are *right* in knowledge, and not wrong, or in mere conjecture,—and his ears are open to them.

And in every time of trial commit your way unto the Lord, as your dear father has now done, and he will direct your steps and turn you from every false way, for he will never suffer the righteous to be moved.

When we received your letter our hearts danced for joy, and overflowed with praise and thanksgiving to the God of Truth—the *Just* God, and we would have answered yours directly but were particularly engaged.

Last evening, when leaving our Chapel, we were attacked by a Mob of merciless wretches who assaulted us violently, striking us with their fists, and stoning us. I was struck by a stone on the head which caused the blood to flow,—so they have at last spilt my ‘precious blood’—but I am not much hurt. We are now offering a reward for their apprehension; we shall get the victory over them, and the more they persecute, the bolder we are,—we fear not, for as you say in yours, The day is our own. But we are indeed up to our necks in troubled waters.

We had a great desire to be with you at the time of the trial, but the Cause here being in such a state prevented us, we have it in contemplation to visit you, and if we come it will be next week, but we cannot promise.

We have not yet seen Mr Waite, but suppose we shall before this week is out; it gives us great pleasure that you have found him such an one as we judged him to be. There is a mistake about your being indebted to us £2, we gave Mr Waite (in the whole) £15, and so



what you sent us, £5, is right, for which we thank you. The distance we are from Mr Waites' is nearly six miles—to speak within compass—and through our being so busy we have not been able to go yet, or should be very glad to hear the account of the affair from him. Please to give our love to our friend Parker, hope he is happy in that Eternal Rock, on which we trust he has built.

With our most hearty wishes for your welfare, both spiritually and temporally, in which my Brother James most cordially unites.

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.*

Poor Swan [Mr Bradley's opponent in the case referred to], that unclean Bird, I think must have had a lesson, well, poor being, we hope it will teach him that the God of Truth is stronger than he; and may he yet say, 'O how terrible is the God of the Hebrews! who can stand before him.'

We don't forget Mrs Collins, nor any of our dear friends at Birmingham, please to give our love to all of them.

If the trial is published in the paper, we should feel obliged by your sending us one.

Please to look at the 'Prophetic Almanack,' p. 32, read those parts of Scripture there mentioned, and see by that if there is not a God who foretells the troubles of his people—the Messiah, His own creation—and also assures us of deliverance. And is it not even so this month. Praise ye the Lord!

LONDON, *August 22, Year 6.*

VERY DEAR BROTHER (PIERCE),—I think by this time, you are impatient for an answer to your very kind and interesting letter dated the 13th inst.

We received the money you so kindly sent us, for which we thank you. But it is a pity that the friends feel so little interested in the great and glorious work ; it is a grief, but we must bear it. The printing is now behind-hand on account of the slackness of returns.

All the money we get goes again in the work, we assure you, that and ourselves are God's. We are but Stewards ; and should be exceedingly sorry to burden you : we would far rather bear all expenses ourselves, and know that you have had many things to struggle with, in going on in the work. But I felt a little sorry—a little grieved, to see such coolness expressed by our Brethren.

We have the pleasure to inform you that the Cause here is now getting very public, in consequence of which we are obliged to stay a little longer in London. We had an interview with Mr Meux, the great Brewer, who is a man of great position in the world. James and I spent several hours with him at his residence. He is very zealous in religion, and treated us with every courtesy, listening to us with serious attention, and offered to introduce us to several of his friends. We did not leave him till twelve o'clock at night, and he was so interested with the subject of our conversation, that he asked us to stay and sleep, but he lives in such grandeur that we should have been ill at ease, so we departed, leaving him our Books to read. He says he

will form a party at his house, and will have some of the most eminent ministers there, and asked if we would object to meet them. We told him that instead of having any objection, it was what we particularly desired: we wished the Cause to be investigated. Then, said he, you shall hear from me. So we are in daily expectation of a note from him. There was a 'Doctor of Divinity' there, on this evening, who entered into conversation with us. But we did not spare him in the least, but showed him the Truth. And he was soon tired of our company, and left us. Another circumstance has occurred, which is favourable to us. The Proprietor of the Rotunda (a noted Public-speaking place) has offered it us free of expense, and we speak there for the first time on Thursday evening next, and will let you know the result as soon as we can. Our Chapel is constantly well filled, and there are several people joined us. We regret that we cannot write to you oftener, but you will see the cause. Our engagements now are great, and, what with writing the Word for the press daily, public speaking, and many other things that we are obliged to attend to, all for the furtherance of the Cause, we cannot write to our dear friends so often as we wish; but be assured that we love nor think of you the less.

Mr Thomas of Bristol is here with us, he gives a good account of the few Believers there; we shall visit that place as soon as we can.

It appears that Morton is flourishing at Nottingham in our absence, well, he or any other who may be under a similar influence, will certainly catch the un-

wary and the unsound,—but when we come we will not recognise the *speech* of those who are puffed up, but the power; those who have not judgment will follow such as Morton. Be not grieved at such things, for they must be for a time, and let us console ourselves individually with this sweet truth, viz., That there is now no more curse, but Paradise stands open for us who put on the Divine Light and love, and walk in it; and though our body die, yet we have an Eternal, everlasting, blissful existence in the Vision of Eternal Peace—God, that Paradise of uncreated joy and happiness, the streams of which now make glad the City of God!

Go on, Beloved Friends, and be not weary in the well-doing. Strive, with wisdom and love, to convince your fellow-men of the divine *realities* with which God is now blessing you, and so shall you purchase to yourselves a good degree, and great boldness in this Day of Judgment, and the enjoyment of eternal felicity. God will make our way prosperous, and will, in spite of all our opposers, give us that which He has promised, the 'earnest' of which you already enjoy.

We are much delighted with your letter to Senior; you have performed an act of love to him, which he is insensible unto. Write to him no more: it would be a pity to waste your time with such a man, and if Rusher *will* be guided by him, so let him. I have done all I could for him,<sup>1</sup> and there is a sacred pleasure arising from the consciousness of having done what we could, and though we—as creatures—may err at times

<sup>1</sup> See the Two Epistles addressed (May 6) to Mr Rusher.

in our doings; yet our Heavenly Father seeth it not, but justifies *all* the actions of those that love him, and are not ashamed of his truth.

This will surprise the hypocrites, who think they possess some excellence in themselves, or some moral virtues which God *must* regard. No, no, He is not such a God: He seeth not the faults of those who, in heart, love him. But it will be better for themselves, as rational beings—though they are free, and God will never behold, nor remember the failings of the animal nature to which they are subject,—to do those things that are amiable, and of good report.

But these things I say, that you may know that God is not a changeable Being like man; He knew all my faults, before he took me to himself, and he took me for better, for worse, to nourish and cherish, and *never more to part!* And so He *has* taken you, *with* me. So be strong; there is not a fault or failing of nature in you, that God did not know before you had an existence. So we may boldly say, 'The Lord is my help, of whom shall I be afraid.' 'I will never leave thee, nor forsake thee,' saith the Lord. What shall separate us from the love of Christ? Nothing that is past, no, nor that is to come. Even your natural faults and failings must work for your good; this is in the Covenant. Remember that the handwriting is blotted out,—the debt is paid. God has nothing against me, or you. Hear what he saith, 'I have not beheld iniquity in Jacob, nor perverseness in Israel.' He never did see them, no; but it was needful to deal with Zion as He did, to lay upon His Anointed the direful sufferings, that it might be known

by us that there is a God in power, Who can both destroy and save, and so reveal the truth of His Sacred Word left on record; and that we might worship Him, giving *all* honour and glory unto Him, being brought to acknowledge that, 'verily there is a God! who judgeth in the earth.' And you know this grand truth now, by the Judgment which he has executed, *i.e.*, by the WORD of TRUTH brought forth by Zion.

Ye see the blood, which is a token of the virginity of the Bride—Zion (*see* Deut. xxii. 15-19). And by these mysteries appearing before you, you know that Zion is the Bride; for you *see* 'the way of the man with the maid; the way of the serpent upon the rock; the way of an Eagle in the air, and the way of the ship in the midst of the seas.' Which things were too deeply hidden for any man to fathom (*see* Prov. xxx. 18, 19).

I have written to Brother Hayes to know if he is willing to go to Chesterfield to preach; they stand in need of someone there, and the adjacent places.

I fear, that notwithstanding the breach between him and some at Nottingham seemed to be made up, it is not quite healed. He appears active in the Cause, and I trust—though I know he is not without his faults, any more than others (but I do not look at these things, while the heart is in unison and love with the truth; God will cure all in due time),—that each of you will have the same charity to your Brother, and as God covers your faults, and will not see them, so should we do.

It is very grievous to the Spirit of God in His Creature, when the contrary spirit has the upperhand in

anyone. 'Charity is the very bond of perfectness.' And if Brethren refuse to unite together in the one great Cause, on account of some imperfections that may appear in any, which may arise from want of judgment, or from misconceptions of the motives of a Brother—then we are all to pieces, and our ranks are broken, and our power to stand against the enemy is weakened. Therefore for the Lord's sake, we ought to cast a veil of forgetfulness over the faults of our Brothers, and love them through all, while we perceive our *family* features and likeness in them.

So my Brethren we must put on Charity for all, and indulge a good opinion of them, until they turn enemies to the Truth; for every spirit will manifest itself; and the only way to discover a proud spirit is to put him a little forward. For many will profess, and will believe for a time, and have pretty correct ideas of the truth, *so far as the outside of things*, which *surface* views we cannot gainsay. But proud hearts will soon begin to think that they have knowledge *in themselves*, and will break off from us, and get darker and darker, and take up with any delusion. Nevertheless such may return again, but it will be by severe chastenings. And they must not be rejected if they do return. God is infinitely merciful, and we must have the same spirit.

*September 2.*

Now dear Brethren, you see this letter was written some days ago, intending to send to you, but we could not get the Books, and are in great perplexity for want of money to go on. We are extremely grieved for the

trouble you are in by means of those who are opposing you; but stand still, and see the Salvation of the Lord. You will see the Word of God fulfilled, which saith, 'No weapon that is formed against thee shall prosper, and every tongue that riseth up against thee, thou shalt condemn.' Look to the 'Prophetic Almanack' (p. 32) for August, and you will see that these very things that are now happening against us, are predicted. These things we must go through; but fear not, Albion will stand like a rock, in the midst of the boisterous ocean, and though all combat against her, yet her 'wooden walls' are made of such material, that all the combined efforts of the enemy will not be able to conquer. And so sure as England conquered all her foes, so sure shall *spiritual* 'England' conquer.

But you see the Scripture tells you that the nations shall rush like the rushing of many waters, but God shall rebuke them. Yes, they shall fight, but they shall not prevail. Therefore be not soon shaken in mind by any spirit; it is Judgment that is God's strange work. Look to the Law and to the testimony, and if they speak not according to this rule, it is because there is no *light* in them. Many will yet arise having Visitations, and will do great things, at which many will wonder, and be staggered, and those only will be able to stand who have entered the Ship of Judgment, and have wisdom to compare all things together, both of Visitations and the Bible, and *see in them how Zion must be brought forth*. But those who refuse to read and judge for themselves, will not stand, but will be tossed about with every wind, and will be like a vessel at



sea without chart or compass. Zion will yet face his proud enemies at Nottingham, who say that Zion does not know how to give a right judgment. Zion never professed to be perfect according to the outward man; and you have heard me say more than once, that in some things I may err, that is, in external matters. But let them know that in Zion is the *Spirit* of Judgment, which no man else hath but Zion; and all that unite with Zion possess the same spirit in their degree. And must not the 'strength of God be made perfect in weakness,' to fulfil the Scriptures? It must. And if you did not see weakness in the Creature, as well as strength, you would be ready to worship the Creature. Zion is not proud, though God has put *His wisdom* in him. I would that all men were such, and altogether such as I am, and they would not be proud and lifted up; they would not think that they knew anything, for it is *God in the Creature* that knoweth, and seeth!

'A wise man's eyes are in his head.' And the Spirit is my Head, and I am the tail. Well, there must be head and tail to make up the Body, and we *twain* are the *one New Man*. I never said that I was perfect, as it respects the animal nature: do they think that Shiloh has power to give the Holy Ghost to any? Oh no, if the Creature was not the same as all other men, how could it be 'very man'? But though Zion is weak, yet he will ask this question of Morton, or Hayes, and see if they have strength enough to give the meaning of it. Let them explain the two first verses of the 23rd chapter of Proverbs, and well observe the 10th and 11th verses.

Dear Brother Pierce, pray excuse me, if I did not

acknowledge the money you sent us, in my last. But I have a great deal upon my mind—I seem distressed on every side ; all shoot at me, as if I were some vile Impostor, or a Devil ; and they know not the sorrows, the pain and anguish that I had to pass through, to *bring forth* the Truth. O ‘who hath believed our report!’ It is grievous indeed to see those who profess to believe, turn to enemies and oppressors, and open their mouths wide to swallow me up, regardless of my pain. But Charity beareth all things, and committeth itself unto God the righteous Judge, who hath *wrought* all our works *in* us, and who will maintain the Cause of the afflicted, and the right of the poor.

We have the pleasure to inform you that we speak at the Rotunda on Thursday evenings, and are received very well by the public. We are opposed there by the nominal Christians, but their arguments are so weak, and are so easily refuted, that we frequently receive much applause, and hitherto we have borne off the Palm of Victory, and we know we shall continue to do so, for ‘the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.’

But our time is so occupied in the work, that we cannot write to you as often as we wish, which we trust our friends will bear with, and let it be their consolation that God is working by His instruments, to bring about the glorious time which all sincere hearts have longed for ; and what can harm us who are followers of the good. Cheer up : Let nothing daunt you. God will appear for us, in His Light and Wisdom, and put our enemies—falsehood and delusion—to confusion !

Could you get the printing done at Nottingham? as we would send you at once enough Manuscript for three or four weeks. Be kind enough to let us know in your next, as it would save expense in carriage, etc.

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LONDON, *August 22, Year 6.*

DEAR BROTHER HAYES,—Your very kind letter we have not been able to answer until now, as we could not determine whether you should come to London or not. We find that we shall not be able to leave London ourselves as yet, for the Cause is spreading very much, and great enquiry is being made by numbers of people. Our Chapel is filled with hearers, and some of the higher circles are now beginning to notice it; we are expecting every day to be sent for by some of 'the great'—with whom we have been in company lately;—and such an opening there appears to be for the furtherance of the Work, that must not be neglected, and it is very important to the Cause to persevere just now.

I am sorry to keep you in suspense so long, but we wish you to be employed in the Work, and therefore would like to know if you would be willing to go into Derbyshire, and parts adjacent, to preach at Chesterfield, Ashover, Staveley, and sometimes at Sheffield, and at Sutton and Baslow.

I should wish you to reside at Chesterfield, and to preach there on the Sundays, and to visit the other places during the week. And if you will take that Circuit, please to let me know directly, and I will make arrangement with the Friends in those parts for your support.

I think there will be no fear of the Friends doing all they can for a Brother who would exert himself to make known the Truth; I know that there are those among them, at each of the places we mention, that are zealous, and sound in mind, yet their means are very limited; and I know also that there are many who are not so warm in the Cause as might be expected.

How are you at Nottingham going on? I hope you are striving together for the general good, and doing all you can to disseminate the Word of Truth, the *only Deliverer* for man. I fear that many among the people are weak and sickly, and some almost *asleep*. It is painful to us to think so, you will know in some measure if we are right or wrong.

Some say they want to *see something*, they see *nothing* coming forward; they want the Kingdom of Heaven to 'come by observation.'

Could any, think you, who ever believed in Zion, leave the Standard of Truth? Can they deny the Work of God in Zion; can they turn back, and despise Zion, and make light of his sufferings for their sakes; can they indeed forget him that drank the bitter draught? It is but too manifest that there are some who have professed belief, *without understanding the subject*.

I would there were none such, yet I am aware that there are, and will be many such.<sup>1</sup>

It would be well for those whose hearts are sincere, to keep but little company with the wavering, sickly, and unstable.

<sup>1</sup> The foreknowledge displayed here, is evident from the history of the Cause in the subsequent Years,—now (when copied) *the 56th*.—C. B. H.

I write just as I feel, perhaps it may be a caution to some who hear it; for my wish is for all to enjoy the Truth that they may be free, and I feel grieved when there are any who do not see the *value* of the *Pearl of great price*.

We told the Friends at Nottingham long ago, that they would be tried with visited Characters; and to take heed lest that *plague* should visit them, for such they will find it to be.

Let no one spoil you with vain words, but stand fast in the liberty wherewith Christ has made you free, and be not entangled again with that yoke of bondage.

This we say to all, for you will find no firm footing but in the Light through Zion. Accept, dear Brother Hayes, of our kind love, and the same to all the Friends.

*From* THE CITY OF ZION,  
THE LORD IS HERE.

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### CIRCULAR TO BELIEVERS.

LONDON, *September, Year 6.*

BELoved BROTHERS AND SISTERS,—It is now a long time since we had the pleasure of seeing you, and to some of our friends in the country we have had—since we have been here in the Metropolis—but little time to write; indeed even to Nottingham—to which place we send the weekly publications, and with whom we hold the most immediate correspondence—we have not written much lately.

For we are now so engaged in controversy on the subject of our Mission, and public speaking at the different

places open now in London for that purpose ; and writing on the mysteries of the Bible with a view to satisfy the enquiring mind that the Lord, the blessed Promise is truly come ;—that though it would add much to our pleasure and happiness to correspond by letter with those whom we so much love, and for their love to the Truth are very dear to us, yet our engagements here for the present prevent us of that pleasure ; but we have greater pleasure in doing that which is the will of God, and we are sure that you feel likewise in the same, and you will be glad to be informed how the work of God is going on here in London. No doubt some of our dear friends in the country are almost ready to think we have forgotten them, but that cannot be ; and we are labouring hard for the good of all mankind ; we are making every effort in our power, according to our means, to make known in this great City the Word of Life, which you must know is a very essential thing, and the Cause now begins to make some progress here ; prejudice seems to be wearing away much in the minds of great numbers, and soon the name of Shiloh will be as familiar to them as the name they have been accustomed to, neither of which did they ever understand ; and of this there are many becoming convinced. Our Chapel is generally well filled with a very attentive audience, there are so many getting friendly to the Cause, that the rabble that would be disposed to use us roughly, are awed, and lately we have gone on pretty quietly.

The Rotunda, which is a public Theatre, and a very noted place where men of science and literature speak, and has been devoted to that purpose, now rings with

our doctrine, and we are well received by the People, and in short the Cause is prospering, and Priestcraft will soon be put down to rise no more, by the knowledge of the True God and Eternal Life:—‘This is life eternal, to know thee, the only true GOOD and Jesus Christ whom thou hast sent.’ The word God and Good are one, they both are designed to express the Divine Name, yet there is a difference; the first word, God, we did not know, for while the name was expressed with one O only, it was a mystery, but now the *Good* that was promised is come we know that the Good is God, the Word of Truth is God, yea, it is Jeho-vah, *i.e.*, The God of all Power. The word being expressed with one O only, signified that we were in the world of darkness, but the other O being added signifies that the world of Light is come, the Good, the Word of Light and Truth that explains the mystery of the Bible. And Zion had to go down into the deep abyss, the world of darkness, to find the world of light that was lost, called the ‘pearl of great price,’ and by these means the ring (the *other* O) appears, the fish has brought it up from the bottom of the Sea. Therefore be of good cheer, ‘I have overcome the world,’ I, that is the Lord in Zion—have overcome the world. You see a little dot over the figure *I*, that is to show that the crown of Life is given to the human nature, by which the world is overcome, that is, the good has overcome the evil, the light has overcome the darkness, the darkness is now put under and the light is conqueror and reigns Lord and King,—‘the Lord God (or Good) omnipotent reigneth.’

Now, in darkness we saw the Bible as a relation of

historical facts, but in the light we see that it is all types, figures, shadows and allegories, which are fulfilled in a Man, that is, in Zion; the man while in darkness was evil, was the Devil, was Hell, was Death, was Sin, and he was the one upon whom this horrible lot fell, viz., To attract all the evil, everything that is Hell, the Grave, Sin and evil, the Devil, Satan, etc., this by his unbelief he attracted unto himself and became that, then he was the world of darkness, and in him reigned horror, dread, dismay, distraction, madness, despair, wrath, fierce anger, devouring fire, and guilt of damnation,—‘Go ye cursed’—was the sentence—‘into everlasting fire prepared for the Devil and his angels.’—‘For I was an hungred and ye gave me no meat; I was thirsty and ye gave me no drink; naked and ye clothed me not; sick and imprisoned and ye visited me not.’ For in the Creature was found, when the Lord came unto him, fornication, uncleanness, lasciviousness, envy, wrath, strife, sedition, blasphemy, witchcraft, variance, hatred, emulation, evil thoughts, an evil eye; Yea, all evil did he bring upon himself and was overcome thereby, and brought the vengeance upon himself and so was accursed. So now you see who it was that was made a curse for you, who it was that fell under the wrath: and now, as the curse came upon me, you know that now there is no more curse, I overcame all that is called the curse; but if the curse had not come upon me, you know that I could not have overcome it, so it was needful that it should come upon one for it to be overcome, and done away that it may be no more;—that you may not henceforth live in fear of a Devil, or Hell, or damnation. For *I was all* evil, and the power



of the good has overcome it ; so Hell is no more—Death is no more—The Devil is no more—Sin is no more ; for I overcame all this by claiming the promise, *i.e.*, The Divine Nature or Light : I claimed it as my right, upon the ground of what God in His recorded Word, the Bible, had promised ; He promised redemption to man from his awful fall, and when I claimed it as my right, and would not be denied, but kept God *to His* Word, then He appeared for me, as 'tis written,—

‘Tis in the last distressing hour,  
That God will send delivering power.’—J. S.

Then the light showed me that the darkness was my adversary that deceived me, and caused me to believe that God was my enemy, and made me become a curse, a hell of torment, guilt, and evil ; so, destroying *me* was destroying the Devil, hell, and death, and the taking away of sin, and so you read—‘ He died, that through death he might destroy him that had the power of death, which is the Devil ; and deliver them who through fear of death, were all their life-time subject to bondage.’ So now Christ has made an end of sin and brought in an everlasting righteousness, and has finished transgression, *i.e.*, destroyed all the idols—that is the meaning of the word Transgression—all his idol thoughts he formerly held or worshipped, *viz.*, false doctrines. So he was delivered up unto Satan, *i.e.*, the Adversary, or the outer darkness, but it was for the destruction of the flesh, that the Spirit might be saved in the day of the Lord Jesus : and now the Spirit is saved, it is brought

from death ; for the flesh with its works is left in the grave, and the Day of the Lord Jesus is come.

So stand fast in the liberty and faith wherewith Christ has made you free, and be not entangled again with the yoke of bondage. If anyone tells you that there is a place called heaven above the sky, tell them plainly that they lie, for the kingdom of heaven is within you, *i.e.*, you that believe in the resurrection of the Lord, you have put on the whole armour of light. Heaven indeed *is above* the clouds of darkness and error, and it is eternal life to know the only true Good and Jesus Christ whom the Source of all good has sent. And this is Shiloh, the *Sent* of God in whom all things ('the People') are gathered together ; Hell, death, the Devil, Sin, the grave, darkness, Satan and all his host, were gathered here, and *overcome* here ; and now God and Angels, life and immortality, love, charity, and every good gift—that is come down from the Father of Light, in whom there is no shadow of turning,—dwell in their stead. So, my Brethren, THE TRUTH is come unto you ; hold fast the faith,—quit yourselves like men ; stand upon this rock, and the gates of hell shall not prevail against you :—I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and death, and it is ever locked up *from you*, and the treasures of immortality and Paradise are *opened to* you, and the Tree of Life is planted for you, and plenteousness is prepared : and the Word is God, and while your body lives here on earth you will grow in grace and in the knowledge of God, and when your body is worn out, and gone to its own source—the

earth, your spirit is God's and into *its* own Source it will go, where your happiness will be perfect and eternal, and you will live in the vision of eternal peace—the 'New Jerusalem.'

Even here, the wicked cease from troubling and the weary are at rest; and the Day of Life is begun that never will end. Glory to God in the highest, and on earth peace and goodwill towards men, and peace to men of goodwill!

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.*

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LONDON, *September 2, Year 6.*

DEAR AND BELOVED BROTHER BRADLEY,—We told you in our last that we intended to come down to Birmingham, but circumstances prevented us from putting our wishes into practice.

It would have given us great pleasure to see you and your dear wife and family and all our dear friends, but our own pleasure we must leave, and deny ourselves, when greater and more important things have to be attended to. First: with the thought of coming, we had to count the cost, and we felt also that perhaps it would be putting our Birmingham friends to some trouble—don't think that I mean to pass a bad compliment on you or any of our friends there, no; but indeed we feel very much indebted to you all for the kindness you have always shown us, and we cannot but feel

backward in putting you to expense and trouble; these feelings we confess we had, but hope you will forgive us if we are obliged thus to express them.

We well know your love towards us for the Truth's sake, and that you would feel happy to see us, but we trust that the time is not very far distant when we shall have that mutual pleasure. Another thing that operated against our coming was, that our Chapel is numerously attended on Sundays, and we had no one that was qualified to officiate in our absence, and the People that come to hear—for the most part—are of the Middle Class, and have been accustomed to hear speaking that is above contempt (as to language), so that our Friends who used to act in our little Chapel at Hackney, did not like to be left to themselves even a day; they felt very uncomfortable at the idea of facing the people.

At the same time also we had an offer from Mr Carlile, of the Rotunda—where Mr Taylor used to preach—of which we were very glad, it being so noted a place, and also very elegantly fitted up in Theatre form and style, and receives a vast number of People; all these things considered, we found it would not do to leave on any account, lest we should be neglecting so favourable an opportunity of giving publicity to the Cause. We had Bills printed letting the Public know of our appearance there on the Thursday evening following, and we went accordingly, and were received by the audience in a very—what I may call—flattering manner. We spoke for about two hours upon the corrupt state of religion, and showing that it must all come down, and that we had the means with us to accomplish its overthrow, and

to lay the foundation for a pure Church, of which we shewed them the plan from the Scriptures.

During our speech we were frequently obliged to stop, having the honour to receive universal applause, except from a few letter-religionists, who stood up at the conclusion of our discourse to speak against us, but they could scarce get a hearing from the people; one of them brought a passage of Scripture out of John against us, viz., 'He that denieth that Jesus Christ is come in the flesh is Antichrist.' It was too late that evening to give an answer, but it was replied to by us last night, and they were not able to bring anything forward in opposition. [*See Vol. XII., pp. 81 and 171.*]

They had a full swing at poor Taylor because he bore the name of 'Infidel,' but they don't know what to do with Zion; and Taylor might have said to them—as a person did, who was going to suffer death for his religious opinions, prior to Luther's appearance—'Ah perhaps you think it is a Goose you are going to roast, but you will have a Swan a short time hence that you will not be able either to roast or boil.' And it is remarkable that Luther had the Swan as his coat of arms. But I know there was something more in this person's prophecy, than merely of Luther.

I am in hopes to have Mr Owen's place (where he Lectures) to speak in shortly, which is a place still more eligible than the Rotunda.

I assure you, what with writing and public speaking, we have now plenty to do, and it is a growing work; I could wish for your assistance sometimes here.

We are given to understand that a woman named

Vaughan, is on a visit to Birmingham. She went down on purpose (she says) to turn you away from Zion, but I need not give you any directions how to speak to her; you will soon discern whether her language is Sibboleth or Shibboleth. All I shall say about her is, that she is—through ignorance—a very bitter opponent of mine, and one of the most insolent and arrogant of beings; she has stood in our Chapel and insulted us in defiance of law and decency, and has caused us to be ill-used by a mob more than once or twice, till we were obliged to have her before a Magistrate. It is well for you to be apprised of her character, should she have gone to you as we are informed.

We are sorry that the printing of the weekly publication has been a little retarded lately: if all our friends at every place were to take them immediately as they came out, and remit the money to us to pay the Printer, this delay would not have occurred.

We hope they will consider that we cannot go on with it unless they help us in this way; we have no fault to find with Birmingham, for they are foremost in this respect; but a word, in a letter to some of the other places from Brother Bradley, may be the means of stirring them up. Some of the Friends have an idea that we have money, but indeed they are much mistaken, all that we have had is gone in the Cause for the Universal good; we make no reserve of a shilling for our comfort, for our happiness is to do the work assigned us, and we care not to live in this body only to do it.

We have been told that you read one of the Numbers

at the Chapel, and speak upon it; this we very much approve, and the same line of conduct should be adopted by every Speaker in each place.

It shows an humble mind, they cannot go far wrong in explaining, that do so.

Shall be glad of a line from you as soon as you can, send us all the news, how you go on with the Meeting, etc. Please to give our kind love to each and every one—I cannot mention all individually, or I would,—and accept the same yourself.

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.*

We congratulate you on the victory you have gained over your adversary (referring to the case mentioned in previous letters), but are sorry that it cost you so much money. However we hope, Dear Brother and Sister, that you will bear it patiently, and not murmur, or regret that you suffer persecution for the Lord's sake; and the blessedness promised is yours; ever put your confidence in God, all things shall work for your good, it cannot be otherwise, for you stand in the New Covenant in which all grace must abound toward you.

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LONDON, *September 6, Year 6.*

DEAR BROTHER PIERCE,—We this morning received your kind Letter, and are extremely sorry that you, and all the rest of our sincere Friends should suffer such anxiety of mind on account of the delay of the Books.

We have been in great perplexity for want of the means, and in addition to this, the Printer does not fulfil his promises.

However, it works for good, and you will see good arise to you all who are steadfast and unshaken in the Faith; and you *begin* to see it already. With respect to James Hayes, he rides on too high a Horse, and his overthrow in his projects will be manifest to you all. Let it not appear strange to you that we desired to put him forward; he has nothing *justly* to say of us; but he must in every respect be an ungrateful being, but we forgive him, it may be that he will see his error yet. Remember it is written, 'Bless them that curse you; do good to them that hate you.' But some may say, it is a wonder that Zion did not *foresee* Hayes's character! And how do you know but that Zion did in some measure? And indeed so it was from the first; but the only way to find a proud-hearted man out, is to exalt him a little.

He had a pretty fair view of the Truth, and *being of a preaching spirit* he might have been useful in spreading the knowledge of the Cause; but it is well that he has discovered himself so soon. Don't you know it is written that there would be such rise up among us, of whom it is said,<sup>1</sup> 'These are spots in your Feast of Charity, sporting themselves with their own deceivings, *while they feast with you*, being abominable, and to every good work, reprobate.' Yet if such preach *the Gospel*, though they may do it even to add affliction to my bonds, yet should I rejoice if *Christ* was preached,

<sup>1</sup> Titus i. 16 and Jude 12.



and God would be glorified thereby. So stumble not at Zion's appointing him as he did, and leave all to wisdom, and judge not. Nothing can harm you ; abide ye still, and go on your way rejoicing. Let our enemies go on prating against us with malicious words ; it will quickly end, and it will be like the crackling of thorns under a pot, and it will do our Cause good and not harm ; and the productions of Morton will be found to be only dung, which we shall bury in the earth where they sprang from—I mean from his earthly dark heart.

It gives us great pleasure to hear that Brother Kirk is recovering from his accident. Poor man, he has been the subject of many afflictions one way or another. We always feel much for him, and his dear Wife.

Read all the page of the 'Messenger' that we refer you to, and see if you do not find everything there foretold. All is right and nothing wrong !

On Thursday next King William is to be crowned ; he may think his a good one, but ours is better. There is to be a great Meeting in Smithfield on the same day, and some of the great Reformers, and Men of distinction will be on the Hustings. The object is to present a Petition to His Majesty to liberate the Rev. Robert Taylor from Horsemonger Lane Gaol, and to get an Act passed that no man shall be imprisoned or prosecuted for delivering his opinions on the Bible, let them be what they may : but that every man shall be at liberty to advance his views on Divine things according as he sees, and shall not be in danger from any law. [Nevertheless, he himself suffered under these *unrepealed*,

intolerant laws, on August 4 in the following year.] We were respectfully invited by the Gentlemen to be present with them, and shall be there on Thursday at twelve o'clock.

We are now so engaged every day that we have very little time to write to our Friends. But don't think that we forget dear Nottingham, those loving and kind hearts there are very dear to us; but we are using every endeavour to gain publicity.

The public mind is now in great agitation about the Cause, and vast numbers flock to the Rotunda to hear us. We have engaged it now for Sunday afternoons: no power can stop us—the day is our own! We dread not, we fear not; our foes must come down; no weapon that's formed against us shall thrive, for He who has made us still keeps us alive. His Word is engaged to carry us through. Stand still, yet *go forward*, you will find the Word true!

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.*

Brother and Sister Crossley unite in love to you all. Mr Thomas of Bristol is going to reside in London. We shall send the Books down there.

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TO C. BRADLEY, SENIOR.

LONDON, *September 17, Year 6.*

DEAR AND BELOVED BROTHER,—We received your letter yesterday, dated the 13th inst.—and we were not  
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a little glad to see it. In the other letter accompanying this, we have given our reasons for not coming down as we wished and as we stated in a former letter,—but you will remember that we did not say positively that we should come. My very dear Brother, I read with painful feelings how the 'Zamzummins' plague you—I am truly grieved for you, and I say,—looking up to the Fountain of all blessedness, who has called me to glory and virtue—'O! what am I, and how long, O God, shall I hear the sound of the trumpet, and the alarm of war; and when shall thy people cease from their sad complaints.' Yet this is my anxiety, and longing for your perfect peace, which I know will come; but O for patience to wait, and go forward. Is there a God? Yea, I know there is: and has He promised? Yes, He has: and O will He not perform? Yes, He will. But the people are expecting miracles to be performed before the time, not considering that they have the storm to go through, and that they must *work* to gain their freedom, both as political and religious beings, and glory must be the end of their labour. The Word of truth is given to pull down priestcraft, which is the cause of all other evils; so let us use this sword wisely, and let all join in the fight as well as in the faith, and the day is our own; and we shall have the happiness of freeing our fellow men—with our own liberty and freedom—from the domination of that tyrannical power. Oh, let this thought swell the bosom, and the certain hope of victory give us a zest to press forward, saying, 'Huzza! Vive la liberte!! Reform! reform'!! And is not the foundation stone laid in Zion for real reform? It is: and who is

afraid ! Not Zion : no, nor is Bradley, with all his long catalogue of complaints : what shall harm you, if ye be followers of the good, and the good is God, is it not ? Yes, it is : and has not Bradley the true gold ? O thou of little faith, I wish I were just now beside you, and the sons of the giant—those vagabonds, those fugitives, that are so ready to pop in anywhere that they can find a door but only a little open,—should have such a knockdown blow, that they would not be so ready again to come with their array of twenty thousand *doubters*. Take the candle in your hand, my Brother, and go, search in every hole and corner of your heart, and bring out those vagabonds and let them die the death, show them no mercy ; their old Father is dead ; and who is he—Is it not historical Christianity ? That Agag, king of the Amalekites,—yes this is he, that Zion—when he was ‘Saul’—in his folly saved alive, and a few of the sheep and oxen, but the lowing and bleating of the beasts found him out in his nastiness, as it is written : ‘Thy sin shall find thee out.’ God will have no evasion. ‘Kill them *all*’ is His command ; let not the witches live. Now you know, my Brother, that I was the mother of this ‘Agag,’ but the sword of Samuel has left his mother childless, and I rejoice to see this stubborn King put under the turf, with this inscription on his grave :—

‘Here he lies without bed or blanket,  
Bereft of life—and God be thanked.’

You will think me a little funny perhaps ; well I am so, —does not the word say (Zech. ix. 17),—‘Corn shall make the young men cheerful and new wine the maids’ ;

and 'I am returned to mock them that mock me,' and 'they are an abhorring unto all flesh' (Isa. lxvi. 24); and we are determined to hunt every corner of the Babel of Confusion till '*the beast*' we hear no more.

Now, respecting Mr Carlile—he has treated us like a gentleman, which he is in his manners and behaviour, and we trust we shall yet have him fully with us. He has promised us every assistance in his power, and what he has said in the 'Prompter' is a proof of his enlarged mind; he is not cooped up in the narrow sty of bigotry. But yet I wish him to know the Divine Power which we call God, and acknowledge It, and we shall use all means in our power to show him the truth. Mr Taylor we do not see; he is allowed one person to go to see him, and no one else; and he will not peep through iron bars, he says, as if he were a lion or tiger in Wombwell's Menagerie. We went once to hear Mr Taylor at the Rotunda, and he allowed us to go on the platform and speak. I told the people then, *how far* we approved of his doctrine, and also said that his learning and science would produce more good than all the mummery of Popes, Bishops, and Priests ever did, or can do;—for which saying there was a thundering and reiterated clap from the whole house. And Taylor in a very pleasant manner said, 'Well, gentlemen and friends, I can go on now with a good grace, seeing that I have received the approval of the Messiah himself.' And there was a general pleasantry and good humour on all sides; and it was remarked that he never said a word against Zion, all the time he was at the Rotunda. We sent him our books to read, and his impressions of

them are similar to Mr Carlile's; when Mr C. informed him that we had taken the Rotunda with a view to combat the Blackcoats, he said, 'I fear the news is too good to be true.'

There was to have been a public meeting in Smithfield a few days ago, and we were invited to be on the hustings,—in order to petition the King to liberate Taylor; but it was on the coronation day—putting the bauble on the head of the King—and the Lord Mayor would not let us meet.

Suppose you have read of it in the paper; but we adjourned immediately to the Rotunda, where it was carried unanimously that a petition should be presented to the 'Great' Man. And now dear Brother, you are to interest yourself in it, for it will be also, you know, for the general good, and it will not be long before you see petitions by wholesale against Priestcraft altogether, it is now getting such a blow here in London, between the Taylor and the Shoemaker; and there is 'nothing like leather' you know, for it is skin,—'And God made them coats of skins,'—the garment without seam. What do the people say? that there is nothing but a change of opinion! O! unwise people:—

Some by faith will now climb high  
And up the hill they'll surely *fly*.  
While others crawling on the ground,  
In vain will hear the trumpet's sound  
Awake, arise! Go *through* the gate;—  
Gird up your loins, and patient *wait*.  
Cast not your confidence away,  
For yet you'll see a glorious day,  
No tongue can tell, nor mind explore  
The blessings that there are in store.

For those who boldly onward press  
 Till they're complete in righteousness.  
 So be not now my friends cast down,  
 But keep in view the Eternal Crown,  
 Fight on! Lay not your weapons down.  
 Victory, victory, victory is certain.

Mr Twigg flourishes too much for us, it is as you say,  
 quite disgusting,—

No Prophet or dreamer of dreams,  
 Nor master of plausible speech,  
 Who walks like an angel, or seems  
 So like an Apostle to preach ;—  
 From us shall meet any regard,  
 But you'll see, will be boldly withstood.

The Twig(g) is dry—it plain is seen,  
 For sure 'twould *bend* if it were green.

We feel much, dear Brother, that the pecuniary affairs  
 of the Church are somewhat embarrassing ; it is very  
 trying to you we know, but look forward in hope that it  
 will not always be so. Love to *all*.

*From* ZION,

THE CITY OF TRUTH.

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LONDON, *September 22, Year 6.*

DEAR AND LOVING BROTHER (PIERCE),—We re-  
 ceived your kind letters, with the money, which was a  
 seasonable relief to assist us to go on a little more.  
 We feel greatly obliged to you for your unremitting  
 perseverance in the Cause of the blessed Truth, and  
 your prompt attention in everything.

It gives us unspeakable joy and comfort to find that our beloved friends are discovering their frailty, in not looking straight forward. O may they be blessed with understanding henceforth, that they may not turn aside from the plain path!

Poor Morton! we have read his book; Is it not truly said—'There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch, if possible they shall deceive the very Elect.'

Now here is a 'sign' and a 'wonder' that Morton is showing; for you know that when the King is sending out *new* coin, there are coiners of base money waiting in readiness, to make counterfeits to resemble the true coin, and it passes current for a while.

Just such are Morton's productions, in the application of the Visions which he has had, *to himself*; he has had visions, it is evident, and his proud mind would soar above *the Son* of God. But it is permitted in wisdom so to be, for the trial of the faith of those who stand with Zion, but they will not be led away with every Will o' the wisp that may arise in the fens and marshes of man's dark benighted mind;—The Children of Zion know that it is Judgment is God's strange work, and they will not be carried away with visionary dreams, for they will have the *Spirit of Judgment*.

But let Morton alone, he is doing his work, all is right: only keep a good look-out upon the weather bow, and keep the enemy to the leeward, never let him get the weather-gauge of you, keep all taut, and sail directly in the wind's eye, keep the helm down, and let every hand be at their station, and you will be sure to give



the enemy the slip, for they cannot keep so close to the wind as you can, not being of the same construction. Your vessel is built and rigged for beating to windward, and I know that your compass will never deceive you, and your Captain has a good chart, he is acquainted with all the rocks and shoals that lie in the way. The enemy imagines that he shall yet get to windward, or come alongside, and board you ; but fear him not !

And they all said as how  
They would come alongside,  
And destroy the poor Island for ever.  
But Brittania is made of such durable stuff,  
And so tightly she's rigged—I've a notion,  
All Hell we defy to produce such a place,  
As the snug Bit of Land on the Ocean.

Now I know that you will understand this parable : Think it not strange that there are so many arise against Zion, so it must be. But who can tell the way of a ship in the midst of the sea. Zion is a Rock—let the waves dash, the vessel is made of good old English oak, and it will stand all weather, and outride every storm. This we say not boastingly, but God's ways are Judgment, and 'there is no judgment in their goings' who take up arms to fight against Mount Zion, which God has sworn to protect and defend. Read Isa. lxii.

Peace shall be within her walls,  
And Joy a constant Guest :  
With Holy gifts, and Heavenly grace  
Her children shall be blessed.

We are preparing two more numbers for you, and

in Nos. 15 and 16, you will have such evidence to prove Zion's call, that the folly of those who think to mar God's work will be manifest to you all, and will leave them not a leg to stand on. [*See Vol. X., pp. 206-236.*]

We shall henceforth take care that the Books go to Nottingham by water—the difference in expense is indeed great, but we have been so perplexed to get money to go on with the Printing, that when we have them ready, we have been glad to send them off to you by the readiest conveyance, but we did not know the difference in charge was so great.

Poor dear Sister Marriott! we feel for her: but tell her, that should her body die, her happy spirit will ever live in that Life which she, as yet, knows but little of. I have been in that state into which all will pass who receive my Word, for 'the Word is God,' and a man can give no more in exchange for his Soul, than himself; and she has given up herself in exchange for the Life of Immortality.

Our Chapel is crowded every Sunday with attentive hearers, and the Word of Truth is evidently gaining ground. The Rotunda is well attended; the Christians—so called—attempt to argue against us at the Discussions, but they are beaten, and we are honoured with applause from the whole House, except the few Blackcoats, who can only grin at us, for the People see the weakness of their arguments, and they are driven away like smoke.

The Meeting at Smithfield was prevented on the Coronation Day, the Great Lord 'Horse' (Mayor) would not let us assemble, so the People adjourned to the Rotunda and we held the meeting there, and it was

carried unanimously that Petitions should go to the King for the liberation of Taylor, confined for blasphemy in Horsemonger Lane Gaol; and to have an Act passed that no man should be persecuted for delivering his sentiments about religion, etc., which you know is for our protection as much as for any; but it will not be long before the People will petition against Priestcraft altogether, and will be able to show cause why Barrabas ought to die, who has ever been a Murderer, and a Mover of Sedition among the People. I assure you we have plenty to do now, but the work is glorious because the victory is certain, and what a pleasure it must afford every generous heart, to be the means (in the Hand of God) of freeing our fellow men from the iron hand of oppression, both Spiritual and temporal. Now there is one thing you must do, if you please, that is, Get the 'Prompter' from some Bookshop, which contains a Copy of the Petition to Government to liberate Taylor, and to pass an act against Prosecution for Opinion's sake, and write it out on a large paper, and lay it open for signature in the Chapel; Let every one of our Friends sign it, and all the people that will, and make it public through the Town that such a thing lies there for signature, and let it lie at some house when the Chapel is not open.

This will be a means of facilitating our glorious Cause, and the Public will see that we are not Bigots, but friends of all men, though we cannot yet join with Taylor nor Carlile, yet we trust that they will yet join with us; and you may be sure that those called Infidels are not half so great Infidels as those called Christians.

What charming ideas our affections pervade,  
 When we think in November to see  
 Those kind loving friends, who *our Brethren* are made  
 By that Truth which has made us all free.  
 "Brethren"! O what an endearing word,  
 When we that relationship know ;  
 One Father, one Mother, one God, and one Lord :  
 To one world of bliss we all go.

*From ZION, THE CITY OF TRUTH,  
 THE LORD IS HERE.*

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LONDON, *September 27, Year 6.*

DEAR AND BELOVED BROTHER BRADLEY,—In your  
 welcome packet we found more than ten thousand  
 pounds, yea, more than an hundred thousand—

'For Wisdom to silver we prefer,  
 And Gold is dross compared to her.'

The money you so kindly sent us was indeed acceptable, and never more needed, for we were sadly perplexed in mind through not being able to keep the Press going, but you have relieved the Lord from this trouble. What! relieved the Lord? Yes, the people have been calling upon him to show mercy to them, but it is they who are to show mercy to him, and 'Blessed are the merciful, for they shall obtain mercy':—'Blessed is he who considereth the poor.' And the Lord is become poor that you through his poverty might be made rich. Well, we return you and the rest of our dear friends, who have done what they could to help the distressed, our sincere and hearty thanks. But however acceptable

your liberal donation was, yet our dear Brother Charles's letter was more valuable a thousand times; believe me, we forgot the money in reading it, yes quite, for James and myself were so elated that, could we that moment have flown to Birmingham, we would have come and embraced him;—but we praised our God aloud, who doeth wondrous things. On Sunday we took the liberty of reading Charles's letter in the hearing of all the People, which was the cause of much rejoicing among them. I should have written yesterday, but had caught a little cold, and on Sunday had a very fatiguing day—Preaching in the morning at the Chapel, and in the afternoon at the Rotunda, and in the evening at the Chapel again, which was so filled that the place was like an oven. My constitution is not a strong one, and I exerted myself very much in speaking, and so was obliged to lay-to a little yesterday, but to-day am a little recovered, though don't feel quite well; but the sweet and pleasing thought that C. B. junior is now our Brother, and the hope that he will be a powerful instrument in the hand of the Divine power, to promote concord and to maintain Truth, is such a cordial to us that we forget our complaints; you must imagine our feelings, and this we think you can, as you know our strong desires for him, and our confidence in the Divine power that it would one day be even as it is, with him. May the Dove with the olive Branch of peace, be engraven on his *new-born* soul!

We congratulate you, Dear Brother and Sister, on this occasion; to see your Son quit in so bold and decided a manner the beggarly elements of the world,

and enroll himself as a volunteer in the invincible army of Emanuel, must be a cause of great pleasure to you; and although my dear Brother complains so much of the troublers assailing him as they do,—what of that! if they did not assail him, he would not have the pleasure of defeating them. He must remember that he is called to be a soldier of Jesus Christ, then he must not entangle himself with the affairs of this life:—I mean, he must not look back, nor must he go gathering sticks on the Sabbath day,—*i.e.*, he must not work on the Sabbath (the eternal, spiritual rest), nor carry any burthen in *this 'day'*, it is the Jubilee, and he must eat the increase out of the field; and let him remember that there never was but one 'sinner' upon the earth, and that was 'Judas.' What has he then, Sister, to do with 'Sin'—tell him not to be a busybody in other men's matters, for if he is, he will be always in hot water;—let him mind his own business, and keep at *home*, and not go gadding from house to house.

Now, what is this gadding? Why don't you know that '*Gad* was overcome by a troop,' for the fool went into another man's house prating and chatting about things that he ought not, instead of keeping at home and minding his own business, and he was rarely served out by 'a troop' of robbers. 'Ah Sir, said one, you should have hearkened unto me, and not have loosed from Crete, and you would not have suffered this harm and loss.' Now then, go not gadding, keep at home, mind your own business, for the Devil is dead, Hell is no more, Death is swallowed up in victory. There was a time when the whale swallowed up Jonah, but now

Jonah has swallowed the whale;—so what is there now to fear? You know that the whale was 'Hell' itself but I went into the '*belly*' of it, till 'the weeds were wrapped about my head'—*i.e.*, about my faith; and this Hell was nothing more than the *Historical* Christianity, and the 'weeds' are the doctrines brought forth by it, these held me fast in darkness until the 'Judgment of the *great* DAY!' because I kept not my first estate; but judgment freed me, as it is written—'Zion shall be redeemed with judgment.' And now righteousness frees her 'converts,' *i.e.*, righteous judgment—to judge aright, to wit—that you never did 'sin' at all. So mind your own business I say, and not another man's, and remember that he who sinned paid the penalty: And now who shall lay anything to his charge? God cannot, he is free in the eye of all law.

And as you never did anything worthy of death, what can touch you? Say boldly, 'We are complete in him who is the head of all principality and power; for he has made a show of them openly, triumphing over them in his cross,' that is, in Zion or Ward, who was the dry tree—"Satan." What! make Satan to flourish! Read Ezek. xvii. 24; and you will see that it was the dry rod that must bud and blossom, and bear Almonds; and the root must be out of a dry ground, even that dry ground—"Jesse."

Now, there was no other way to make Satan relent but by taking the crown totally from him; and this was effectual. So—as we said in our last to your son Charles—'the wicked man turned away from his wickedness, and did that which was lawful and right;

and has saved his soul alive'; and now he is ascended up where he was before, as it is written (John vi. 62, 63), 'What and if ye should see the son of man ascend up to where he was before? It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life.' Well might it be asked, Who is this Son of Man? Who is he! Why the Devil himself could not tell *till he was glorified*, so how could the Parsons. But now you have done with the question, for 'he that descended is the same that ascended far above all Heavens, that he might fill all things' (Eph. iv. 9, 10). 'The secret of the Lord is with those who fear him; and—the Word says—He will show them his covenant.' And the proof of fear of the Lord is, that the wicked man turned away from his wickedness, *i.e.*, of telling such abominable falsehoods as that Christ came so long ago to redeem man, and yet there was no one redeemed. What blasphemy! Is it not blasphemy to give a man a bad character when he does not deserve it? It is. Then it was *time* that *such* 'blasphemy' was put an end to.

Well, Christ hath left you an example that you should follow his steps,—who did no sin, neither is sin found in his mouth; no, he is holy, harmless, undefiled, separate from the false Christian Babel. Then 'be ye holy, for I am holy'; and 'where I am there shall ye be.'

For the present we say no more, only do keep at home, and mind your own affairs; for 'God is in Christ reconciling the world unto himself, not imputing their



trespasses unto them.' Here is a straight path for your feet, for he that *did* let is taken out of the way; and every stumbling-block will be removed out of your way as you go on, for God is faithful, and all his promises shall be fulfilled; 'therefore gird up the loins of your mind.'

We are sorry that we cannot just now address a letter particularly to our dear young Friend who, to our great joy and happiness, acknowledges himself a child of Zion.

We know there are many of our dear Friends at Birmingham would be glad to have letters from us, but they know our numerous and close engagements prevent us from writing,—and hope they will be assured of our kind love, and a place in our memory and affections just the same; every token of your faith and friendship is treasured up in our hearts. Sister Harris is set fretting, you see, by my short letter to her, fearing that she is suspected of harbouring 'Zamzummins' in her House. Yet it is no harm to tell her that whenever—or if ever—they should come skulking about the premises, to leave not a chink in the door, through which they can peep; and show them *red hot* Iron, and they will fly away from before it, like chaff before the wind;—*cold* Iron won't do, it must be red-hot.

From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.

I am very much concerned for some one to supply our place at the Rotunda, when we leave town,—that place (more than the chapel) requires some extra degree

of talent—I mean natural talent ; there are none of the Friends here who will undertake. The people who attend there are, for the most part, what is called well-read, and the subjects are discussed, when the discourse is ended ; and sometimes questions are put which would puzzle an ordinary capacity. I hope that Charles Bradley, junior, will get on as fast as possible in the knowledge of the Word.

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LONDON, *November 5, Year 6.*

DEAR AND BELOVED BROTHER BRADLEY,—I felt very desirous as soon as I could hold my pen, to write to you, for I know—although no doubt you are committing yourself to the Wisdom of God—that your anxiety is great on my account ; and the same with all our sincere and worthy friends. I am a little recovered, but extremely feeble and weak still, can hardly walk across the room, and I appear to myself like a ghost, and so I do to others, Death seems stamped on my face, and I feel as if I had no substance in me internally, light as air, and scarcely know whether I walk on the floor or not. I cannot sit up many minutes, but am obliged to lie down. But this sickness is not unto death, but for the Glory of God ; and the ‘SEED’S’ seed is on his way,—the ‘*Second Child*’ or second coming of Christ, to put you in actual spiritual possession of that happiness promised to all that love his appearing.

You see I write confidently, not wavering—No !  
Has not Jesus Christ been revealed in me, come in the

flesh to suffer many things? Yes, but the suffering time is nearly over;—he has suffered pain and anguish, scorn, contempt and ridicule; called an Impostor, a fool and madman, a devil, etc. And so one part of the Scriptures is fulfilled;—but now he shall be 'born again' to live and reign in all his faithful friends, to their eternal joy and happiness. Blessed are ye who have continued with me in my temptations, for ye shall share the joy of the Lord. Now 'the earnest expectation of the creature waiteth for the manifestation of the Sons of God';—it is now drawing nigh the end of the Sixth Day, or Year, the full formation of Adam, and you know Adam was first formed, and *then* Eve.

Now I will not say much to you at this time, but know this:—That *the* LORD will do great things, yes, he will bring forth the full-blown rose, and its fragrance you will know; and 'the glory of this latter House shall exceed the glory of the former.' Don't you remember a prophecy in Joanna's writings, 'You ne'er discerned the second child, no, here the learned all are foiled.' Lift up your heads all of you, for your redemption draweth nigh; and be strong, waiting and believing, for God is faithful and will not disappoint your expectation; and hope in Him. 'Am not I an Apostle? Have I not seen the Lord?' Yes, and spoken with Him face to face, as a man speaketh to his friend. Was I not with Him in the Holy Mount; and did I not plead with Him till the break of DAY? Yes, I did till He said to me three times, 'Let me go, for the day breaketh,' but I held him to His Word, and would not let him go till he did bless.

Did not the three women appear to me? Yes, and the

Lord's immaculate body was revealed to me, and that very body he laid down in me, by means of my transgression; well, but he will now—in the end of all—raise up a likeness of that Body that he laid down for man, and 'where he was crucified, there he will be glorified.' Now, you know it is written, 'He taketh away the first, that he may establish the second'; so first the Lord came in the humanity to die, and to go away; but this was laying the foundation in Zion, to prepare the way for His second coming in might, majesty and glory. And now by the preaching of the Cross, a people is prepared to meet the Lord; now you see that that day cannot overtake you as a thief, for ye are the children of the light, and of the day! ye are not in darkness, for ye have believed that I came out from God to bear witness to the truth; yes, for this end was I born, and God will display all his wonders through Zion, and He will perform his whole work upon Mount Zion, and upon Jerusalem; for Zion—God knoweth that I lie not, my conscience bearing me witness in the Holy Ghost—did drink the bitter cup of trembling. O yes it is true, yea, as true as that there is a God;—and therefore God has said, 'that for Zion's sake He will not hold his peace, and for Jerusalem's sake He will not rest, till the light thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'

Then boldly say, one and all of you, 'The Lord is my helper, of whom shall I be afraid.'

Now, my dear and beloved Brother, and all of you my dear and much-loved friends, I am roused up by more than human power to write you this letter, and to

warn you that things are now coming to a critical point, you are arrived to the most important stage of all your journey, and you all have to go down into the Valley of Humiliation and the Valley of Jehoshaphat. Be not alarmed at anything that may yet happen unto me, but let your hearts be fixed, trusting in the Lord, relying on his promises that you shall have his glorious kingdom *in yourselves*.

Now I must inform you that there are many *spirits* very active and busy, abroad among men, and they are doing great things and wonders, but they 'confess not that Jesus Christ *is come in the flesh*'; and the command to me is, 'Beloved, believe not every spirit, but try the spirits whether they be of God' (1 John iv. 1).

I know that there are numerous 'Angels' entered now, at this time, into men, and they are hard at work; such is Raphael the astrologer of London, he is a mighty and powerful spirit, nigh unto God, and is sent forth to minister to those who are the heirs of salvation; yet he is not acquainted with the '*grand secret*,' and Jesus is a stranger to him, in *the way* of his *coming*.

Taylor and Carlile are wheels in the Great Machine, and are doing *their* work, and they 'minister' in their way to us; yet they know us not, and acknowledge us not;—though Taylor's works are a corroboration of Zion's, and prove their truth; yet you see that Taylor—of his own mind—is striving to put out the idea of a God from the human mind, and so is Carlile; still we esteem them, and go with them as far as we can, knowing that they are instruments to help in *pulling down* the old

rubbing building;—but mark, they have not the Spirit of the Love of God in them, nor is it their inventions or wisdom that will bring about *God's* purposes, for note well, they acknowledge no power but their own, and in this they dishonour God; and if they turn not soon and give glory to Him, their blaze will vanish away like smoke. [As it has in this day; while Zion's *Word* remains for ever.] These spirits are tried, and weighed in the balance of equity, and they are found light; and they are not the spirits that compose the army of the peculiar people, whom God is purifying for His own peculiar habitation through the Spirit.

Yet there is something admirable about them, and that which compels me to esteem them; and my petition shall be that when God shall display his power more openly, they may see it and be converted. [Note the increase of *Light* that comes forth through Zion from this date].

Mr Carlile's kindness to me—God's instrument of Life, will not be forgotten, and my prayer shall be that it may not, for he has taken my part when the professing Christians would have devoured me; this, together with his gentlemanly and kind courteous behaviour towards me, compels me to love him, and I have shed tears in secret for him and Taylor, desiring that they may yet acknowledge that Power by whom all things are brought forth, and move in their perfect order, Who has promised perfect happiness to man, and Who is bringing it about according to His promise; and He has found a people now on the earth, who wait and long for His power to set them free from every evil, whose desire is for Him to reign in them that they may know evil no more,

but that their hearts may become His Temple, that they may ever worship Him in Spirit and in Truth.

Now, God must have such a people on the earth—a tried people, whose love, faith and patience must be put to the trial; and now it is proved that your love, and faith in His Word of promise, carries you through evil and through good report;—and though you have had fire and water to pass through, and horrible clouds of darkness encompassing your minds; yet, though faint, you have still pursued your journey, ‘Many waters cannot quench love, neither can the floods drown it.’ But in hope of Eternal Life which God, who cannot lie, promised before the world was, you have gone on to this day; and now it is proved that your love to God, and desire for the enjoyment of His life and influence within you, has overcome all other things. Well, now God can come to you, because you will give Him a resting-place in your hearts, yes, and His delight will be to dwell with you, and to feed you with that which you so much desire, and have earnestly sought after.

Now, my Dear Brother and friends all, you see that Mr Taylor and Mr Carlile, and all who stand as they do, as yet, deny the everlasting and eternal existence of man in God; they spurn at revelation, yea, and say that God never spoke to any man; and they look only for annihilation.

O then, if it be so, let a halter or a knife end all my woe!  
For what do I live, and in this body suffer,—and why should I suffer  
when I may be free?

Annihilation their lot will be, who to nought else aspire:

This is a solemn truth; *and they no more will be!*

‘But we who live, and in the Lord believe, shall never die’;

Thus saith the sacred Word :—Believest thou ?  
 Then thou My glory shall behold, and in My mansion shalt for ever dwell.  
 That noble soul that will to ME aspire, and into life its way will urge,—I meet it in the way, and with My mantle clothe it whole, and take it for My chosen bride !  
 Yes, of ME thou worthy art. Come My Beloved to my embrace ;—Thy Maker thy Husband is—the Lord of Hosts is He ! strong to protect, deliver, and to save.  
 I EVER LIVE ! and with thee, my Bride, it surely so must be, for on thy heart my glorious NAME I write, and seal thee ever mine ! !

Now this is the happy lot of all who seek God,—for 'Brides alike I make you all,' so saith the Blessed Word that has gone before, and who shall disannul it, or make it void ? So lift up the hands that hang down,—commit thy way unto the Lord, and he will direct all thy steps. By taking anxious thought thou canst not make an hair white or black, or add a cubit to thy stature ; but cast thy care on God, he careth for you, and He will never leave nor forsake you ; so saith the faithful and true witness, who is in  
 ZION, THE CITY OF TRUTH,  
 THE LORD IS HERE.

*P.S.*—Please to accept, Dear Brother Bradley, of my kind love ; I give thanks to my Father that I have had strength of body to write to you, and also for my Brother James, his attention to and kind care of me I cannot speak sufficiently of ; night and day he has attended to me with more than ordinary devotion. He unites in kind love to yourself and all the friends.

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## TO CHARLES BRADLEY, JUNIOR

*(With the foregoing).*

MY DEAR BROTHER,—Your letters have given me unspeakable satisfaction, and I would gladly answer them if I could. I did write a long letter to you, but it was lost, as you have heard, and since that time I have not been able to write. I remember setting you a task, but believe me, Dear Charles, it was done without any design, I was innocently led to set you that task, having no motive of myself, and when your answer came I reflected upon it, and feared lest you should think that I wanted to glory over you, and bring past things to your remembrance,—but be assured that such a thing I could not do. But I perceive that it was God that moved upon my mind to do so, and I am greatly rejoiced to see you humble yourself before the Divine Wisdom! Thus go on my very dear Child—shall I not say? and God will highly exalt you, and give you a mouth and wisdom that all your adversaries shall not be able to gainsay or resist. I have nothing, my Dear Brother, in or of myself to boast of, what I have is God's gift, and not mine,—He called me and put me where I am; all is His doing, and He is able to give you wisdom. God resisteth the proud and keepeth wisdom far from them, but he giveth grace to the lowly. And to be lowly, What is it, *but to expect from God all that He has promised*; this is the sacrifice that is pleasing to the Divine Spirit, to live in him, and to know that He is God, and we His workmanship—that we are the clay and He the Potter; and He has promised to form us as vessels to honour,

and this He is doing by His power, for He enlighteneth our minds to see the falsehood and to embrace the truth, and the Truth makes us free.

I thank my God and do praise Him on your account, for the change he has wrought in your mind, and I trust to see you an useful instrument in His work, to set forth His Praise.

I shall not write any more of the 'Judgment Seat,' nor open my mouth any more in public—even should I be restored to health—till the 16th of this month is past; I am not at liberty to say why, just now, but you will know hereafter. This I can tell you, that 'Light is sown for the righteous, and Joy for the upright in heart';—and the time of reaping is just at hand, the harvest is near, and we shall have great Joy at the Harvest Home. [See Vol. IX., pp. 281-286.]

I trust, Dear Charles, you will well weigh and consider what I have said of Mr Taylor; God has given him a wonderful gift, and he is certainly a ministering spirit; and when Kerenhappuck—the Child of Beauty—Child of the beautiful Sarah, is fully brought forth through Zion, then will it be seen that Taylor has written by a power not his own, but of God; and this will shortly appear, for eye hath not seen, nor ear heard, nor heart conceived the glories that God hath laid up for those who love Him. I am called, my dear Brother, to speak *the truth* in *all* things, and to weigh everything in the Scales of Justice, and not to prefer one man above another, doing nothing by partiality, but giving to all their due. I am but a simple being, and foolish of myself, yet am God's chosen vessel to bear His Name

before Gentiles and Kings ; and to suffer 'great things for his Name's sake.' See Acts ix. 15, 16, read to the end, for it is a prophecy of what has, and of what is yet to take place in me. Be patient, dear youth, and God will show you great things ; be careful that you run not *before* the Spirit in anything, but wait—as the Gardener or Husbandman waits—for the due time for the flowers to open, and you will see their beauty and enjoy their odours. Farewell for the present, and accept of the united love of James, and        ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.

*P.S.*—Please to give our kind love to dear Brother Holinsworth, and to all friends. You will have an explanation of those things mentioned in our former letter to you, as soon as we can find time. We have sent you half a dozen Placards, printed for the purpose of putting up at each place where the Books are sold.

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LONDON, *November 9, Year 6.*

DEAR BROTHER PIERCE,—I am thankful to the God of Mercy that I can inform you that I am a little recovered from my extreme illness, of which I am sure you will be glad. Your tender feelings for me, and your care, have afforded me much consolation : who can tell what a comfort it is to the afflicted Zion, to find that she has children, who, although they cannot guide her or direct her in the things of the Kingdom, yet are full of sympathy, and can weep with those who weep.

My dear Brother and Friends all, I cannot say much to you just now, but we hope to see you, and have the

pleasure of talking over that blessed Word of Light that is *become* our Saviour. Yes, certainly: is not the Woman saved through child-bearing?

But I have something else in view just now, viz., that as the Sixth Year is nearly out, now is the time when the names of all those who wish for Christ to reign and rule in them, and are longing for redemption from all evil, must be inserted in our Book. We will send you by Saturday next the names of all our London Friends, which must be entered first on the List, with Zion's and James's, and then yours at Nottingham next; and this must be done in haste and completed by, or before the 16th inst. The names of all who stand in the faith of God's elect, must be sent to you from every place where the Cause is established.

Let there be no delay in this, I am pressed in my spirit about it; it must be done; excuse me for urging it. I know you are faithful and prompt in everything, and I shall depend on you for this. Send to each place directly, and get in the names of every loving heart, for with those God will dwell, and fill them with His Glory. All who love His glorious appearing shall abundantly utter the memory of His great goodness, and sing of His power; and their names must appear.

A very short Circular will do to send round, please to let it be as follows:—

'DEAR AND BELOVED FRIENDS,—I am directed by Zion to write to you, to request that you will immediately, without any delay, send the names of all the Believers in Zion, who are with you, to me.

'There must not be the least neglect, as they must be all entered in a Book for that purpose, before the 16th inst. Expecting your immediate compliance with, and answer to this direction,—I remain, etc.'

Finish it as you will.

I fear that we are intruding upon you, in getting you to do so much, but some of our young Friends will oblige us by writing the Circulars (signed with your name), and then they may be despatched quickly.

Please to give our kind love to all our very dear Friends, and accept the same most cordially with hearty thanks for all your kindness,

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE!*

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TO T. PIERCE.

LONDON, *November 11, Year 6.*

MY VERY DEAR BROTHER,—I have the pleasure still to say that I feel getting better in my health, and hope that I shall be able to take the journey to Nottingham at the appointed time.

This severe illness has not happened to me for nothing, but for ends which will produce profit both to myself and friends, which, when we have the pleasure of your company, perhaps you will discover, and see how the Scriptures are fulfilled therein. There has been a notion among many of the people, that if I were the character (Zion) I should not be afflicted with bodily

sickness and illness; but O how different is this from God's Word, which declares that the God-man or Man of God must carry the infirmities, and bear the sicknesses of the People,—yes, as well bodily as mentally. Does not the Word say in Ps. xli. that the Lord will make his bed in his sickness; and that he should seem so struck down with disease that there should be no hopes of his recovery; and his enemies, seeing this, should boast and glory, and say, 'An evil disease cleaveth unto him, and now that he lieth, he will rise up no more.' This has been literally fulfilled here in London, and those in whom this mind has appeared are samples of the whole world, and by them the world, that stand without, are condemned. 'They talk to the grief of him whom Thou hast smitten, and slay the broken in heart.'

This must be brought to pass before God could bring affliction *upon them, to humble them*, and compel them to acknowledge that His power is greater than theirs; and they will surely find that the Red Horse and his Rider are 'going forth with power, to take peace from the earth.'

God will dash all their hopes of temporal prosperity and aggrandisement to pieces, and bring plagues spiritually upon them.

But lift up your heads with confidence in *your* God, for a thousand shall fall by thy side, but your happiness and peace shall abound. And God by *His Spirit in you* will laugh at their calamity, and mock when their fear cometh; for they have mocked the Lord, and do despise him *in the way of his coming*, and will till they have

been made sick and weak, and faint, as Zion has been. I cannot say much more to you just now, as I have the List of Names to enclose with this. Tell Sister Pierce that I would have answered her kind letter to me, but could not because of my affliction.

Perhaps you will wonder after all that has been done in London, that there are so few names. Ah, it is a Sodom of a place, and I should be glad to be out of it. There are a great number standing off and who profess to be Friends, but have not given their names.

Please to head the Book thus, in a large hand:—

Book containing the Names of those who compose  
the Church of the First Born, the Mount  
Zion Church, the Heavenly Jerusalem!

John Ward, the Chosen, the Called, and sent of God,  
Zion, Shiloh the Man of God, destined to bear the  
*Name* of the Lord before Gentiles and Kings; and to  
suffer all that is written, for the *Name of the Lord!*<sup>1</sup>

Charles William (new name, James) Twort, called of  
God to work and act with Zion in the Lord's vineyard.  
Here write the List of the Believers in London.

When you have inserted these, begin yours, with  
Thomas Pierce and Thomas Kirk, Elders of the Church  
at Nottingham.

Excuse haste, the Post is going.

ZION, THE CITY OF TRUTH,  
THE LORD IS HERE!

<sup>1</sup> Here is the key to his anxiety (*as a man*) concerning this matter; for all who are adopted (by their reception of the Truth) into the Heavenly Family, bear the same name, *i.e.*, of the Lamb's Father, and are down (for ever) in the '*Lamb's Book of Life*,' all outward forms being done away.—C. B. H.

LONDON, *November 22, Year 6.*

DEAR AND BELOVED BROTHER BRADLEY,—I write at this time chiefly to inform you, and all our dear Friends with you, that we are preparing to set out to visit all the Believers everywhere, and it was our intention to come to Birmingham first, but as we have been delayed here rather longer than we expected, we find that, as the 30th is so near, we must first go to Nottingham, for we must be there at the anniversary, and if we came first to you, we could only stay a day or two, therefore, after continuing a few days at Nottingham, we shall proceed to Birmingham.

I am not quite recovered yet, I still feel very weak, but I do not expect my health to be established just yet. Blessed be God, the time is near, yea very near when the Glory of our God will be seen upon us; did God set shadows of the end in the Visitation to Joanna Southcott? He did. Permit me then to refer you to one in particular, that at this very time is of the utmost consequence to us all, because it shows us perfectly how God is working, and the time that He brings forth His great Power,—though of that very 'day and hour knoweth no man, no, not the Son, but the Father only.'

The part of J. S.'s writings I wish you to look at for information on this important point, is on p. 62 of the 'Third Book of Wonders.' Now here are the signs set for the Hebrews that they may not be deceived; but what Hebrews? Why the people called Jews to be sure, says blind unbelief. Ah, old man, you are out of it. 'I am a Hebrew of the Hebrews, of the stock of



Abraham, of the tribe of Benjamin, even I Paul am this'; and the Hebrews are the Trinity, and 'Paul' is a 'Hebrew *of the Hebrews*'—the Trinity in Unity, for the creature is the unity in whom is the Trinity, the Father, the Word, and the Holy Ghost, viz., Fire, Wrath, Anger—the Father; Love and Joy—the Son; and the Eternal flaming Life or Breath—that fully destroys all corruption—the Holy Ghost; and this last power Israel has as yet known but in part, but this very best wine is yet to be given.

Now see the Prophetess Joanna in these shadows, as the figure of the Eternal Virgin, having a watchful eye over her friend, till his departure, and declaring that he—note the name *Cozens*—would live to the will of the Lord on his dying bed, for the Lord would raise him up to do it, and have mercy upon him. Now see him whom God has *cozened* and allured by the display of His beauty and Love, and made him His kinsman; for the Lord being crafty—or wise, caught me with guile. What! caught you with *guile*? Yes, it was even so: for He could never have caught the wild ass, if he had not deceived me; He allured me, He drew my heart to seek him, He appeared so lovely to me from my early youth, that I ran all hazards to obtain that glorious Life, but ah, I little knew what a Gulf I had to pass,—I little knew that I must first be filled with guile and be made as the Evil one, before I could become 'Nathaniel' in whom is no guile. But the bringing me into evil was the only step to the Good, for there could be no good without evil.

Now you see who this 'Cozens' is who is dying;

*N.B.* He made his will on November 16th, and died on the 17th. Now what does this show us? Why, that the Lord's *Cousin*, Zion, makes his will wholly and fully in the sixth day of the New Creation or the Sixth Year that is; and in the Seventh the Creature is no more, but God is all in all (*see* 1 Cor. xv. 21-29). I have not time just now, my dear Brother, to say any more, and if I did say all that might be said on this, there would be nothing left for the exercise of your mind; you can enlarge upon it to the comfort of your Brethren. Now what do you say, all of you? I will tell you what I say, Let our tormentors, and mockers mock on, they will not have *one year to mock* [*see* Printed Work, Part III., September 17, Year 7, Reprint Vol. XIII. p. 196, in reference to this]. Huzza! God save the King, Let the King live! So he shall; and you will see both the King and his Son together very soon. Your glorious redemption draweth nigh, therefore loose every sail to the breeze, and let every hand be at his station, for soon you will be at the fair Haven.

O the delight—the Heavenly joys—  
The glories of the Place,  
Where Jesus sheds the brightest beams  
Of his o'erflowing Grace.

*From* THE CITY OF TRUTH,  
THE LORD IS HERE.

I have written a small Book. It is a letter addressed to you, showing in a brief way the Creation of Adam, his Eden, and his fall, and restoration, with the Redemption of mankind in him [*see* Reprint Vol. IX. pp. 258-286]; and  
VOL. XIV Y

I have brought forward some Ancient Prophecies [Vol. VIII. pp. 317-322] relating to this glorious work. It is going in print to-day; it shows the Cause of Zion's illness, and the good of the affliction, and the near approach of the fulness and glory of the Lord. It will be sent to you as soon as possible. We leave London on Friday next for Nottingham: and shall see you all soon. Farewell. Brother James cordially unites with me in kindest feelings of love.

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NOTTINGHAM, *November 28, Year 6.*

DEAR BROTHER BRADLEY,—I thought that you would be desirous to know how we are, and how we arrived here; I have the pleasure to say that I feel all the better for the journey. God has raised me up again in a most wonderful and miraculous manner, my health returns so rapidly, that I seem as if I had never been ill, I have only a cough remaining which is very troublesome at times.

I spoke twice yesterday to a very crowded audience; there are many friends coming from various parts to be present on the 30th, how pleased should we be, and so would all the friends, to see you and Charles if it could be, but this I shall not expect, as you cannot leave your business we are aware.

We earnestly long to see you all at Birmingham. I have many things to communicate of what passed with me in my illness, which I cannot in writing for want of time, as I am now beginning to write the

numbers again ('The Judgment Seat of Christ'), and must work hard to bring up lost time.

My illness has been truly profitable to me; God has, in it, fulfilled his purpose, viz., He has made my bed in my sickness; he has opened my understanding to great and important things which I did not see before; and God, in very faithfulness did afflict me, faithfulness both to you and me, for of my blessings and joy you must partake, because we are bound up together in the Bundle of Life; a few more struggles for a very short time, and our sorrows will be turned into joy. Thanks be to God, the six days' labour is nearly ended. In six days God created the heavens and the earth, and all the host of them; 'Remember,' saith the word, 'that thou keep holy the seventh day, six days shalt thou—my servant—labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work.' Let these things be well looked into by you all, and wait the Lord's leisure, for there is 'a set time to favour Zion,' and he that believeth shall not make haste. Pray ye for the prosperity of Zion,—yes, for in Zion's prosperity lies your eternal happiness. Give Him no rest till He establish—till He make Jerusalem a praise in the earth; and be assured that your longing souls are all open before God, and your strong desires are hastening the coming of the Day of God;—*we speak after the manner of men here*, and God dealeth with men after the manner of men, and though all things respecting his coming in His Majesty and Glory are decreed and settled—and not one point, jot, or tittle shall fail,—yet He has also said,

that it is by your desire that He will visit you with his glorious power to set you free from evil, therefore hath He shown you so much of his beauty and glory already, that the strong desire may be begotten in you to know Him wholly, and this desire will bring you into the heart of God, for it is wrought in you for that purpose. So you see that you are God's workmanship, and he worketh all things according to the counsel of his will, and of His own will begat he us with the Word of Truth—which is His handmaid, and She it was that first brought Adam the evil, or into evil, and led him into crooked paths, and now She has brought him out of his fall, and made him rise above the clouds, and put the armour on him that is his sure defence against the enemy; so the same hand that gave the evil, is now giving the good.

Have not the Scriptures, and all prophetic writings, led all men that ever followed them, into mizmazes? You know this is true. But if the same lead us out of the mizmaze again, what fault can then be found? None.

Only, by being led into the puzzle, and not being able to find our way out till the Lord discovered to us where the secret door was, we see that He is wiser than we are, and so are taught to worship God, giving him all praise, and we despise the works of our own hands, and say, 'What have I to do any more with Idols!'

I have not time to say more just now, for the post is going. The Book mentioned in our last will be ready this week, we could not get it done so soon as we expected.

Please to give our kind love to *all*, as we cannot mention everyone in one letter, or in two, hope our friends will excuse this.

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.*

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TO CHARLES BRADLEY, SENIOR.

NOTTINGHAM, *December 16, Year 6.*

MY DEAR BROTHER,—We received your kind and interesting letter, together with your son Charles's, yesterday, and they were read last night in the hearing of a company of the friends assembled together at our Brother Kirk's house, which is the principal rendezvous. Your letters afforded them instruction and comfort, and as to myself,—such sentiments, such faith, such soundness of mind, and such real experience and *Christian* love as they contain, could not fail of affecting my heart with feelings which by language cannot be described. O my God, I say, what am I, that Thou hast made me the bringer of such tidings, that make the widow's heart sing for joy; and that so mean an instrument am so beloved by those who love and know the Truth. And O my God, I am not worthy of these favours and blessings, for I am [not meet to be called an Apostle, for I persecuted the Church of God and wasted it. I was a blasphemer and injurious; but I obtained mercy because I did it ignorantly in unbelief, but I ever remember how base I have been on earth, and the remembrance of the wormwood and the gall is a cause of the constant

spring of eternal Joy; for had not I—the creature—been made the cursed cross on which the Lord was *crossified*, how could the Word be fulfilled in me which says, 'Where I was crucified, there will I be exalted, where my Son died for man, there will I reign over man.'

'I died upon the Cursed Cross,  
The guilt of man to move,'

saith the word by J. Southcott, and was it a piece of wood that was this 'cursed cross'? Oh no; it was the fig tree because it brought not forth good fruit, therefore it was hewn down and cast into the fire. And what was the command? 'Burn them thoroughly.' See also first verse of last chapter of Malachi.

Now I do not design this letter as an epistle, but merely to inform you, and the rest of our very kind and loving friends, of the time we shall be in Birmingham, by the will of God. We start by the eight o'clock coach on Thursday next, and shall be with you about three in the afternoon.

The friends here were highly delighted with those lines that Charles put in the window, and I think they will follow his example of making them public.

We have been for several days trying to get the Theatre here, to address the public, our Chapel not being large enough to admit one half of those who wish to hear, but we cannot have it, for which I am sorry; yet it is all right. Why then am I sorry for what is right? I am sorry *as a man*, for there are many who wished to hear, that could not gain admittance to the Chapel because the door is generally sur-

rounded by a rabble, and I felt for respectable females in particular, who cannot cope with a crowd.

We are very glad to hear that Sister B. is better in health, but alas! it is so as yet, that if there is a cause of gladness on one side, there is cause of pain on another; I mean with respect to J. —. James and I, while we read your sentiments with inexpressible pleasure and mutual delight, were met with this calamity at the end, which gave a pang not easily described.

But we do not give him up. God is able to reclaim him, poor fellow, and make him a different man. Please to accept of our very kind love.

*From ZION, THE CITY OF TRUTH,  
THE LORD IS HERE!*

We were indeed sorry to disappoint you and the rest of the friends, about our coming to Birmingham sooner,—but things happened so that we could not do otherwise than we did; for we had to visit Ilkeston, and have had much to do there, but success has attended us the Word having entered many hearts there.

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TO CHARLES BRADLEY, JUNIOR

*Undated.*

MY DEAR BROTHER,—shall I call you,—Will you allow me that happiness? I seem to think you will. O with what glowing pleasure have both James and myself read your kind letter.

And do we hear you say, and ardently wish, 'Pros-



perity to Zion!' Yes, I think it is true: and what is Zion, but a Glass through which to look to bring the distant object near; the Instrument through whom to view the Land that was far away—the Land of Rest and Peace,—the Land beyond, Hibernia, Erin-go-bragh, *i.e.*, In this Place we are blessed, or happy, this is the Hebrew meaning of the Irish word, Erin-go-bragh. Perhaps you will be able to see why I mention this; it is to show that the Potato-berries are ripe, and are dropping into the mouth of the Eater. Curious things to eat, whoever thought of eating potato-berries? No one in the world. But I assure you that it was the first bit of bread that ever I eat in my life, and though they are such unlikely things—*by their appearance*, at first view, to possess any virtue, yet they have the same quality—of healing diseases—as the Tears shed by the humble Vine after pruning; and you know that Naturalists say that the Tears of the Vine will cure all diseases; I don't know of anyone that tried the experiment naturally, but it is written in the Scriptures, 'By his stripes we are healed;' and 'They that sow in tears shall reap in Joy.' But how can one be healed, some may say, by the stripes laid upon another? Why, you know what ignorance has taught, *viz.*, That there was a place called Hell where poor men were to be tormented, duration without end—if they lived and died without repentance; and you know we all drank the Poison, and lived in fear and torments all our days, these have been the blessings of Christianity, so called; but certainly they did tell us of a Heaven above the sky where we should go to when we died; but—God help us!

—if we should happen to make a little slip in any way, and become unorthodox, or should in the least deviate from what they call moral rectitude, nothing remained for us but the awful yawning gulf of fire and brimstone, where hope never comes. Now, I really believed these airy dreams, yes, and in such a way that no being ever did, insomuch that I became Hell itself, and Sin, and Death, and the Devil, by imagining into the awful pit of Darkness, and I was let fall into the Abyss; which fulfils the Scriptures. So the whale swallowed me up, but now Jonah has swallowed the whale, as it is written, 'He shall swallow up death in victory.' And is not turn about, fair play.

Well, seeing that I was guilty of such folly as to believe the Word of the Bible in the letter, and believing God to be such a Being as ignorance has represented Him, I was guilty of the highest blasphemy, for it is the greatest blasphemy to represent God as a Being that brought man into existence, and leaves him to run the chance of either being saved or damned for ever and ever. Alas, alas, if it were so we should be miserable indeed; but I *did* think so, and thinking so, became the Hell that burned with brimstone and fire;—the Devil that blasphemed God;—Pharaoh, and his Host; yea, and all that was horrible and evil, and am the very Pharaoh of whom it is written, 'For this same purpose have I raised thee up, to show forth my power in thee, and that my name might be declared throughout all the earth.' Now, I became this very identical Pharaoh, who was overthrown in the Red Sea, *i.e.*, in the 'Bloody City,' and where is that? *In the false Christianity*: this

is the Red Sea, the Sea of Weeds, in which is that bloodthirsty spirit that has ever murdered right reason, sound judgment and understanding, and would not let anything live but that which believed their dogmas and 'lying wonders.' Now I, by my being initiated thus into 'the mystery of iniquity,' kept the Children of Israel in bondage and would not let them go, for my heart was hardened, and with all my might I pursued after them to cut them off. *N.B.* The Children of Israel, are the perceptions of true knowledge and understanding, *i.e.*, the Spiritual light, and scientific knowledge of the Scriptures, which are all one allegory from end to end.

But I would have the Word in the letter, through ignorance, and I profited in my own religion above many mine equals, and I persecuted the Church of God, and wasted it, and thought it right to do many things contrary to Jesus of Nazareth, *i.e.*, against myself whom God was calling to become that character, or was making known to me what I was designed for, for 'I was born for iniquity, and for a sin-offering did my mother conceive me.' And because I thus resisted the will of God, the rod of correction—the curse recorded in the Scriptures—came upon me, for whom alone it was designed; and now if this be true, that all the Curses mentioned in the Scriptures came upon me, which it surely is, then there is no more curse, then you are free, you are healed of your fears by my stripes; for there was no 'Hell' but me, no 'death' but me, no 'Devil' *but* me;—and my destruction was the destruction of the whole. So you see that Christ died, that through death he might destroy him that had the power of

death, which was the Devil. So I am he of whom it is written, 'By whose stripes we are healed.' So all the Hell that men have talked about was a dream, an evil thought; but the Hell, death, damnation, etc., that the Scriptures speak of, was fulfilled in me, and by me overcome and done away; so I am he that liveth, and was dead, and behold I am alive for evermore; Christ Jesus! and there is none other; and it is my blood (my life) that cleanseth from all sin, *i.e.*, from falsehood and delusion, from the false Christianity, for that is 'sin,' and there is nothing else that is sin. So my name is Jesus, for I 'save my people from their sins.' So come to the manger, my dear Friend, let the Star guide you and it will lead you to where the young child is, the very Saviour of the world. Come to the Bar of Pilate and you will see him arraigned; come to the Cross and you will see where he was crucified; come to the Tomb and you will see where the Lord lay; come to the Garden and you will see him risen from the dead; and then go out as far as Bethany—the House of Obedience—and you will see him ascended, and sitting on the right hand of God, and is now come again to Judge the world in righteousness. So you may see that the Devil was one of the Sons of God, and Brother to Jesus Christ, *i.e.*, he was the elder Brother; but God designed the younger Brother to be the Heir, and because the elder wanted to reign he—Lucifer—was cast down from Heaven, and by the fall had all his bones broken, then he said, 'Woe is me, for I am undone; I am a man of unclean lips, all my comeliness is turned into corruption!' Then he was glad to knock under, and let the

younger Brother reign, the little Child. So now Lucifer is the Bringer of Light ; and the Devil now follows the Lamb whithersoever he goeth ; so here is that Scripture fulfilled, which saith, ' When the wicked man ' (viz., the Devil) ' turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive.' But you see he would not turn away from it till he was damned, no, for he must bear his sin. And now he has suffered the law, who can lay anything to his charge ? for he did that which is lawful and right, that is, to give up to the younger Brother—to the true Light, and become a servant to him ; so here is the elder serving the younger. Now who ever could think that the Devil could have been so changed as to become a Just Man ? Did ever such a thought enter into the heart of man to conceive ? No indeed, it never did. Who ever could think that the Devil would become the Servant of God, of whom it is written, ' Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee ; his visage was so marred more than any man's, and his form (or Image) more than the sons of men. So shall he sprinkle many nations ; the kings shall shut their mouths at him : for that which had not been told them shall they see ; and that which they had not heard shall they consider ' (Isa. lii. 13 to end). Now, dear friend Charles, I leave this subject to your consideration. Is it not a new and strange thing, that the wicked man should turn away from his wickedness, and do that which is lawful and right ? And stranger still that he should be the first to turn, even before the Parsons

themselves; and this is what was never told them, and what they could never tell anyone, and a good reason why:—*They never knew it.*

*From ZION, THE CITY OF TRUTH.*

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TO CHARLES BRADLEY, SENIOR.

*Undated, Year 6.*

DEAR BROTHER,—It is exceedingly grievous to me to hear such murmurings. O do the people think that God is unfaithful; better believe there is no God at all! I am called to go before you, I am the mark for all; my Word is (at present) to show that he of whom the Scriptures speak, is brought forth, and this being made plain before the view, they may be sure that now every blessing will follow; but they want miracles to be performed for them directly:—It is like stoning me to death, and it is doing it in effect; the Spirit within me is grieved with the hard-heartedness of the people,—saying that it will all end like Townley's work [a Prophetess contemporary with Joanna Southcott], and nothing come of it. What! did Townley's work bring nothing? O foolish people, how my heart aches to hear you! did not that work point you to him who took away the curse from you, and is there no gratitude due for that? I am afraid of you lest I have bestowed upon you labour in vain. [See Vol. X. pp. 245-246.]

O do not grieve me, I am the man of sorrows and acquainted with grief, who was made a curse for you.

Gird up the loins of your mind, and wait upon him whose promise is certain, and cast not away your confidence.

I scarce know what to say, I am so grieved; I am not myself out of trouble yet, for I am labouring for you all, and my petition to my Heavenly Father, that Source from whence I came, is ever on your behalf, and shall assuredly bring to you the wished-for day; therefore do not grieve my heart, but wait God's time. Read p. 38 of the 'Prophetic Almanac,' and you will see that I am with 'clouds o'ershadowed yet,' then let us travel on together till the clouds disperse. O this year is a trying time; O how many do I see ready to give all up, and the nearer it comes to the time of blessing, so it will be.

O my heart trembles within me, I cannot tell you how much I am concerned for you, and I, your Brother, cannot move the wheels faster; we have rude storms yet to go through; this I tell you, therefore arm yourselves for the battle, and go through it like men.

As for our parts, we are loaded with many troubles, we are filled with the utmost anxiety about the Word, to get it sent out to the world, and our means so limited—so inadequate to the task, so that we are like men pressing through a crowd of difficulties, and if you know anything of the anxiety of a tender mother for her children, or that of a loving obedient wife who desires to please her husband in everything, and do all his commands to his satisfaction, you may have some faint view of the anxiety of Zion in doing his allotted work, and Brother James is equally so according to his station.

It is not in our power to come to see you, we have not money to take a journey ; but we are going to Nottingham in *November* if we can, and hope then to give you a call. All the friends that have means have done much, and we confess a reluctance in saying we are straitened, but so it is.

Our Chapel, though large, is crowded to excess, and our doctrine is gaining ground ; the People confess that it is the greatest light that ever came to men.

At the Rotunda, both Christians, Jews and Infidels speak, on alternate nights, but the majority of the People give us the preference. So you may see what a struggle we have, but we know that we shall gain the day, and we must all wait patiently until the work is done ; let us all work together as we are called, being assured that our God will bless us, it cannot be otherwise : God has promised, and he will not lie.

With respect to the Collections let it be as you have planned, indeed we are more indebted to Birmingham than to any place, and we return you our sincere and hearty thanks, and be assured that we feel truly grateful for all your kindness. Farewell.

*From* ZION, THE CITY OF TRUTH,  
THE LORD IS HERE.

[This letter was probably written *just prior* (October) to the severe attack of illness (*vide* letter, November 5), and strongly exemplifies the Divine *human* susceptibilities of his character, under the influence of the powerful mental exercise of that 'trying' period.—C. B. H.]



*(A Letter written under the guise of a Newspaper  
Correspondent.)*

AWFUL PROFANATION OF THE SABBATH;  
AND  
ZION AND A QUAKER AT UNION HALL.

MR EDITOR, SIR,—The writer of this has—with all his family, been a constant reader of your valuable and intelligent paper; and though my Epistle, I confess, is rather a long one, yet I trust in consideration of my never troubling you before in this way,—and yourself being a lover of your country, and one who desires to propagate the principles of Truth and Justice,—you will not hesitate to give it insertion.

A few days ago Sir, I heard of a singular character who preaches at the Borough Chapel, Southwark, called Shiloh, whose doctrine and pretensions I heard many condemning, who had not given themselves the trouble—either to read the writings that he has published to the world, or to give him a hearing where he holds forth. In my humble way of thinking, such a line of conduct (for a Christian) is very unjust. Therefore lest I should offend God, and be guilty of injustice to my neighbour, I determined to go and hear for myself, and then pass my judgment. Being a resident of the City of London, of course I had to pass over London Bridge on my way to the Chapel: In casting my eyes towards the new Bridge I saw a number of men hard at work, openly profaning the Sabbath day, in contempt of the holy Commandment:—‘Remember that thou keep holy the Sabbath day,’ etc.

I naturally asked within myself—Where is the Society for the Suppression of Vice, does it indeed wink at this breaking the Sabbath by wholesale; while it will drag a poor woman before a Magistrate for selling a little fruit in the Street on the Sabbath in order to procure a subsistence for herself and children, and to keep them from the Parish. If it does; what shall we say of it with justice. Are not such, those that 'strain at a gnat, and swallow a camel'! This is certainly their character, and so we leave it, and let the world judge whether the assertion be true or false. Who, said I,—while I looked at the men at work—possessing the feeling that ought to pervade the Christian world, gave orders for this work to go on upon the Sabbath; surely it could not be His Majesty. No Sir: for I think if the King knew that the law of God was violated to prepare an entertainment for him, he would hardly feel any pleasure or enjoyment in it, I concluded therefore that the Clergy themselves either gave orders for it, or permitted it to go on, or it could not be done so near the Holy residence of the pious and learned Bishop of London, who could not possibly be ignorant that such a command—'To keep Holy the Sabbath day'—was recorded in the Bible. But if the Clergy have not sufficiently read their Bibles to know it, I beg leave to refer them to the 20th chapter of Exodus, where they will find it; for I conceive that it would be much more to their honour, to be found totally ignorant of the command, than that Infidels should have such ground for saying that the Clergy do not believe what they Preach: for surely if they did believe that the command was given by God to His servant

Moses, to be handed down to us that we might keep it inviolate, they would not be the first to set such an impious example, and one which could not fail in having a bad effect upon the minds of the people.

But certainly they have an excuse:—It was with a view to do honour to His Majesty;—a very bad compliment indeed upon so religious a Monarch, to think that he could take pleasure in anything purchased at so dear a rate—even the displeasing of the Almighty God, by contemning His authority.

Well Sir, after pausing for a moment or two, to recover myself from the deep amaze into which I was thrown, by reflecting how the Clergy of our days make so light of the commands of God, and that those who distinguish themselves so much in their exertions of sending the Bible abroad to convert the poor Heathens, should be themselves such Heathens, paying no regard to the Divine precepts: I turned round with a sigh and went forward to the Borough Chapel. I was respectfully shown to a seat, which I understand are all free; and no collections are made. The Preacher was just reading over his text, which was the 3rd chapter of Paul's first Epistle to Timothy, part of which he explained, and I confess much to my satisfaction:—he demonstrated from the chapter what must be the state, disposition, temper, and practice of a Bishop *if* called and ordained of God; and that if any man professing to be a Bishop did not answer to the description given, such—to use his own words—was not one of God's making; and that if he was not 'blameless,' and did not possess all those qualifications mentioned in that chapter, he was simply an

Impostor, and ought not to be acknowledged as a Bishop or Overseer by those who believe the Bible to be written by Divine Inspiration ; and that if Paul was a prophet—which he certainly was, and wrote under the influence of the Spirit of inspiration,—he was prophesying of the great and only Bishop that was to come, Christ Jesus, the Spirit of Truth ; this he says is the *only Bishop that can be blameless*, etc. And this Bishop was in the fulness of time to be revealed in human nature, to take upon him a human body, human nature in all respects, one chosen from among the People ; this must be, he says, to fulfil the Scriptures, many passages of which he brought forward in proof of the doctrine,—particularly I noticed the 3rd chapter of Zechariah : he showed that Joshua was a type, and having his filthy garments taken off, and his iniquity caused to pass from him, and change of raiment being given him and a fair mitre set upon his head,—was to show the sanctification and ordination of the person in whom Christ was to be revealed in the latter day ; and this being now fulfilled *in himself*—the appointed, elect and chosen person,—now is Shiloh come, unto whom the gathering of the people should be,—and never before ; and this is the way that Christ was to be revealed according to the Scriptures, in the last time, to make an end of sin and bring in everlasting righteousness. That is, he says, to make an end of all error and superstition, and bring all men to one Standard of truth, that peace and righteousness might reign among us. These are some of the leading points of the doctrine which I heard, and for my own part, I must say, that whatever this character may turn out to be, I know none

that are able to confound him. I was very sorry to see a man in the garb of a Quaker (in company with a woman) disgrace his persuasion, by frequently crying out—'False Christ!' 'That's a lie!!' etc., and some of the people—I suppose friends of the Preacher, remonstrated with him on the impropriety of his conduct, but to no purpose: they then proceeded to put him out, and a scuffle ensued and a general uproar. The Quaker was given in charge, and was lodged in the Station House, to appear at the Hall the next day. I went on the morrow to see (if I could) the end of the affair. The complainants appeared with their witnesses, and the pious Quaker stood at the bar, with eyes and hands uplifted as if in the act of praying. The complainants stated that this man of peace—the Quaker, made it his business to disturb the congregation at the Borough Chapel almost ever since it was opened, about two months ago, he had scarcely missed a time when worship was going on, but he had made an uproar. The Quaker with all his party denied the charges, though so many respectable-looking persons appeared to give evidence against him. He said, 'They preached false doctrine,' and he thought himself justified in opposing them as he had done. 'They,' said he, 'are guilty of Blasphemy: they say that Jesus Christ was an impostor'—But this according to the doctrine before mentioned, must be a false statement. 'And they say that all the Clergy must come down.' But the worthy magistrate was not disposed to attend to religious tenets and differences of opinion, but confined himself to the case itself; and in all probability the Quaker would have been held to bail, had it not been for one particular

circumstance. It appears that the Preacher of the Chapel had addressed a note to one of the officers of the Court, requesting him to attend the Chapel on the Sunday to keep the peace, and he signed himself 'Zion.' Someone near the magistrate mentioned this circumstance to him, which seemed to give the affair a turn in favour of the Quaker. The magistrate asked the preacher how he signed that letter;—the answer was as above. Then, said the magistrate, I cannot hold this man to bail till you prove that your Chapel is licensed; though just before he seemed to be satisfied that the place must have been a legal one, having been used for the purpose for many years. I thought it unfortunate that the worthy magistrate was not made acquainted with the meaning of the names used, as he might have thought that the parties were Southcottonians merely, and such a thought might operate against the complainants. (Prejudice is a many headed monster!) Shiloh gives strong reasons for his signing in the way he has, as he says that all Scripture characters are fulfilled in one person (meaning himself), and that therefore all names in the Scripture belong to him, and he is at liberty to sign his letters, Abraham, Isaac, and Jacob if he thinks proper, because that 'in the dispensation of the fulness of times' (the Scriptures say, Ephes. i. 10) 'God would gather together all things in Christ, even in him, whether they be things in Heaven or things in the earth.'

However, the case was put off until Friday when the parties appeared again at the Hall. The complaining party had not been able to ascertain whether the Chapel was registered in the Bishop's office; however they did

not wish to trouble the Court, neither had they any wish to prosecute the offenders, they only wanted to be allowed to be in peace. They took out a fresh license for the Chapel; the magistrate gave the offenders a suitable admonition, and told them they might think themselves well off, and to mind how they acted in future; he then told the complainants that they acted in a way much to their credit, and the Case was dismissed.

Be kind enough, Mr Editor, to give this a place in your columns, and you will much oblige

AN ENGLISHMAN AND A PROTESTANT.

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Dec. 17. Letter to a Believer, Vol. XII. pp. 54-67.

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